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ARABIC READING LESSONS:

CONSISTING OF

EXTRACTS FROM THE KORAN,
AND OTHER SOURCES, GRAMMATICALLY ANALYSED
AND TRANSLATED;

WITH THE

ELEMENTS OF ARABIC GRAMMAR.

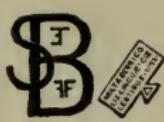
BY THE

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THE SYRIAC AND CHALDEE READING LESSONS,
AND HEBREW CONCORDANCE.



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IT will be observed that this little Work is properly divided into three Parts. The first is an Elementary Grammar ; the second, an Analytical Reading Book ; and the third, Grammatical Exercises.

The beginner is recommended to acquaint himself with the first eleven sections of the Grammar, taking particular care first to obtain a thorough knowledge of the powers of the letters. He should then commit the regular conjugations to memory. A moderate acquaintance with the Grammar, thus far, will enable the learner to proceed with the Analysis. But here he cannot too carefully attend to the references made to the first portion of the

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Work. By an adherence to this plan of study, he will easily attain sufficient knowledge to enable him to avail himself, with ease, of works which treat upon the Arabic language more fully.

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* * * It is contemplated to publish the "Elements of Arabic Conversation," on the plan of Perrin's "Dialogues."

ELEMENTS
OF
ARABIC GRAMMAR.

THE ALPHABET.

CRDER.	FINALs.	MEDIALs.	INITIALs.	NAMES.	POWERS.	HEBREW.	NUM. VALUE.
1	ٰ	ٰ	ٰ	Alif	· · ·	אֵלִיָּהוּ	1
2	ج	ج	ج	Ba	b	בָּ	2
3	ه	ه	ه	Ta	t	תָּ	400
4	ك	ك	ك	Tha	th	תְּ	500
5	د	د	د	Jim	j	יְ	3
6	هـ	هـ	هـ	Ha	h	הָ	8
7	خـ	خـ	خـ	Kha	h	חָ	600
8	دـ	دـ	دـ	Dal	d	דָּ	4
9	زـ	زـ	زـ	Dzal	dz	צָ	700
10	رـ	رـ	رـ	Ra	r	רָ	200
11	زـ	زـ	زـ	Za	z	צָ	7
12	سـ	سـ	سـ	Sin	s or ȝ	שָׁ	60
13	شـ	شـ	شـ	Shin	sh	שְׁ	300

۱۴ ۱۵ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳ ۲۴ ۲۵ ۲۶ ۲۷ ۲۸

SECT. 1.—ARTICULATION OF THE LETTERS.

Most of the letters are articulated according to the powers assigned to them in the preceding Table. The following, however, for want of proper English equivalents, require special notice :—

1. **ا** is, like the Hebrew **א**, a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greeks. When it begins a word or syllable, it stands properly for the *Hamza* (written thus **ء**), and partakes somewhat of the sound of **ء**. Alif is likewise used to lengthen the vowel *a*. In the former case, we have retained *Hamza* in the line, when writing Arabic with English characters, allowing its vowel to follow ; in the latter case, we have marked the vowel *a*, thus, **ā**.

2. **ت** is sounded like *th* in *thumb*.

3. **ت** like *j* in *job*. In some parts of North Africa it is pronounced like the French *j*, or *g* in the word *menagerie*. In other parts, as in Tripoli, it is sounded like *g* in *garden*.

4. **ت**, represented in our Table by *h*, has a strong pectoral sound, and is to be carefully distinguished from **ه**, the English *h* in *hand*.

5. $\dot{\chi}$, represented by *h*, is a guttural equivalent to the Hebrew \aleph , or the German *ch* in *Nach, Buch*.

6. ζ , *s*, is articulated stronger than ς , our simple *s*.

7. $\dot{\chi}$, *d*. The manner in which the English *d* is sounded at the end of the words *hand, good, God*, conveys as nearly as possible the power of this letter. In addition to this, it is to be observed that the Arabs sound the *Dad* by placing the tongue partly against the roof of the mouth, allowing the tip of it slightly to touch the upper teeth, and uttering, at the same time, a pectoral sound.

8. \flat , *t*, is articulated stronger than $\dot{\tau}$, *t*, our simple *t*.

9. \flat , *d*. There is scarcely any difference in the sound of this letter and that of *Dad*; indeed, they are often interchanged. Some, however, pronounce it like our *z*, with a hollow sound from the throat, and others, again, like *th* in *father*.

10. ξ . The articulation of this letter, in a great measure, resembles that produced after a severe effort made to swallow. Being unable to assign to it an equivalent in English, we shall retain it in the line (comp. 1, No. 1), whether as an initial, medial, or final.

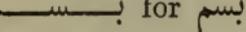
11. $\dot{\xi}$, *g*, represents a gargling sound from the throat, similar to that with which *r* is pronounced by some of the Germans.

12. ق, represented by *q*, is pronounced by contracting the throat, and then uttering the sound *hă*. The cawing of the rook or crow resembles very nearly the sound given to this letter by the Arabs. In some parts of Syria ق is pronounced like *tsh*; in others the vowel merely attached to it is sounded, and in some parts of North Africa it is sounded simply like *g* in *go*.

SECT. 2.—MODE OF WRITING ARABIC.

1. The Arabic, like most of the Oriental languages, is written from right to left.
2. All the letters of the Alphabet are capable of being joined to each other, so as to form one whole in the word, with exception of these six, أ ز ر ذ د و, which can be joined to the preceding letter only. The following specimen (recommended to be copied by the beginner) exhibits the forms which the letters assume, according to their various positions :—

ابتدئ خجل ذرر سلط طبط عف قكسن نيمته
 ثنوي ديهن وسملك قفع عطص ضصش سزر ذدح
 صحن تباب غفقكلم ذهوي يوه نبل كتفخ وع ططصصسزروذ
 خمج ثبما.

3. As Arabic words are not divided at the end of the line, it is customary to write the overplus letters above the last word, or to fill out the line by prolonging the connection between any of the letters capable of being joined; e.g.  for مسح.

SECT. 3.—VOWELS.

1. The Arabs express their vowels by the three following signs :—

SHORT VOWELS.

- Fatha, a read *a* in *bad*.
- Kasra, i,, *i* in *gin*.
- Damma, u,, *u* in *bush*.

Although there is some slight modification in the pronunciation of these vowel signs; e.g. Fatha is sometimes pronounced like *a* in *father*, Kasra like *e* in *bell*, and Damma like *o* in *not* (the latter of which we have occasionally adopted); still as these are rather dialectical peculiarities, we shall retain the equivalents given above, which, with a slight modification of the first, are the vowels as pronounced on the continent, and adopted here for the sake of brevity.

2. These vowels are prolonged when followed respectively by the feeble or quiescent letters ا, و, ي, so that we obtain, according to the following succession, the three

LONG VOWELS:

ا — ā as بَا bā.

ي — ī „ بِي bī.

و — ū „ بُو bū.

NOTE.—There is also a perpendicular Fatha, ا, which indicates that ا has been omitted after it, and must be regarded as long.

3. But when Fatha is followed either by a vowelless و or ي, it constitutes the following two

DIPHTHONGS:

و — au, as بُو bau, pronounced like *ow* in *how* and *now*.

ي — ai, as بِي bai, or as *ai* in *vain*.

NOTE.—ي at the end of a word preceded by Fatha is not pronounced, as عَلَي a-la, رَمَي ra-ma.

SECT. 4.—NUNNATION OR TENWIN.

The above three vowel signs are sometimes written double at the end of a word, and sounded as if followed

by *n.* They assume the following forms: ا *an*, ي *in*, و *on*, and are technically called *Tenwin Fatha*, *Tenwin Kasra*, *Tenwin Damma*. The use of the Nunnation is confined to the reading of the *Koran* and poetry, and is never employed in prose and in common life.

SECT. 5.—SYLLABLES AND ORTHOGRAPHICAL SIGNS.

1. In an Arabic syllable the consonant is always pronounced before the vowel, which latter may be said to follow the consonant, whether placed above or below the same. There is no syllable which begins with a vowel, like *ab*, or with two consonants, like *blow*.

2. A syllable is called *pure* when it consists of one consonant and a vowel, which latter may either be short or long, ب, ب, ب, ب, ب, ب; it is called *mixed* when closed by another consonant; comp. the following:

3. In the latter case the sign *Jasm* (or *Sukun*) ـ or ـ (answering to the Hebrew *Sheva quiescent*) is placed over the closing consonant, as لـ *lan*, مـ *min*, هـ *hum*. This obtains also with ـ and ـ when they form diphthongs, as ـ ـ *yau-ma*, ـ ـ *عـيـنـ* *sai-non*.

4. A mixed syllable may be formed also without Jasm, when the sign *Tashdid*, —, is found placed over the closing consonant, by which the latter is doubled (the Hebrew *Dagesh forte*); e. g. كف *kaf-fa*. This sign is either Tashdid *characteristic*, employed to construct a new form, as قتل, from قتل; Tashdid *compensative*, to compensate for a letter which is omitted, as قل *qal-la*, for قل; or Tashdid *euphonic*, to prevent harshness of sound.

5. *Hamza*, ـ or ـ, accompanies the vowel of Alif when this letter begins a syllable, as أنت *an-ta*. Hamza may, however, also be found over ـ without a vowel, and then it simply indicates that Alif is radical, as يامن *yā-ma-na*. This sign is sometimes found instead of ـ, as يسل *yas-a-lu*, for يسأل. Hamza found with ـ and ـ denotes that these are placed instead of ـ; thus, يومن *yū-mi-na*; أباً يكُم *ā-bā-i-kum*; ـا-بـا-سـا-كـوم *as-a-bā-si-kum*, in which latter case the diacritic points of ـ are usually omitted.

6. *Wasla*, ـ, is placed over ـ at the beginning of a word, to indicate that this letter is to be passed over in the pronunciation, and the one following it to be pro-

nounced with the last vowel of the preceding word ; e. g.

كَفَرَ الَّذِينَ *ka-fa-ra 'l-la-dzī-na.*

7. *Madda*, ـ, is put over ـ to show that another ـ has been omitted after it, as أَمْنَـا *ā-mā-na*, for أَمْنَـا. This mark is also placed over ـ followed by Hamza, to show its quiescence in, and prolongation of, a preceding Fatha, as سَمَاءٌ *sa-mā-son*. It is finally used, also, as a sign of abbreviation ; e. g. جَمْعٌ *jam-ؔon*, plural.

SECT. 6.—DIVISION OF LETTERS.

1. The letters of the Arabic alphabet are chiefly divided, according to the organs of speech by which they are enounced, into

1. Gutturals	أَ حَ خَ عَ غَ
2. Labials	بَ فَ مَ وَ
3. Palatals	قَ كَ يَ
4. Linguals	جَ رَ زَ سَ شَ صَ ضَ لَ نَ
5. Dentals	تَ ثَ دَ نَ طَ ظَ

Letters of the same organs are frequently interchanged—

2. Into the (so called) *solar** and *lunar* letters. To the former belong the linguals and dentals, by which the article (q. v.) is seriously affected ; the remainder are all *lunar* letters.

3. The letters *ل*, *م*, *س* are called *feeble* or *quiescent* letters. (1) They become quiescent when they are preceded by a homogeneous vowel, or a vowel related to them in the pronunciation, and the vowel is thereby lengthened ; but after a heterogeneous vowel they form a diphthong.—(Comp. Sect. 5, Nos. 2, 3.) (2) The diphthong is often avoided by the heterogeneous letter giving place to the one which is homogeneous with the preceding vowel ; e. g. دار ^س a dwelling, for دير ^س نار fire, for نور ^س نور.

SECT. 7.—PECULIARITIES OF ل AND م.

1. When any of the solar letters (Sect. 6, No. 2) is preceded by the article ال ^ك the, ل is then passed over, and the solar letter following it is doubled by Tashdid,

* Because the words شمس sun, and قمر moon, severally begin with one of these letters.

and pronounced with the vowel preceding Lam; e. g. ^{الشمس}ash-sham-so, *the sun*. This obtains, also, when the prefix ل is attached to the article and ل is dropped, as ^{للسن}lish-sham-si, *to the sun*.

2. In respect to ن the following rules are to be observed:—

(a) ن before ب is sounded like م; e.g. ^{عنبر}عَنْبَر sam-ba-ron.

(b) Before the rest of the letters, except the gutturals, ن receives a nasal sound; e. g. ^{أنزل}أَنْزَل sang-za-la.

(c) ن is not pronounced before any of the letters ي, ر, م, و, ل, which are then doubled by Tashdid, as ^{من رب}مِنْ رَبِّ mir-rab-bi.

(d) Before مَا the ن of عن of ن من from is dropped, and م receives Tashdid, thus عَنْ مَا for عَنْ مَنْ.

SECT. 8.—QUANTITY OF THE SYLLABLE, AND PLACE OF THE TONE.

1. A syllable is long when it has a long vowel (Sect. 3, No. 2), as ^{ديبا}دِيبَاج dī-bā-jon, ^{نور}نُور nū-ron.

2. Words of two syllables have the tone on the first, as ^{رجع}رَجْعَ raj'-ən.

3. Those of more than two syllables have the tone on the anti-penultima, as يَضْرَبْ *yad'-ru-bu*; excepting when the penultima has a long vowel, for then this takes the tone; e. g. رَحْمَانِ *rah-mā'-ni*.

4. Mixed syllables (which are long by position) take the tone, as قَتَلْتُمْ *qa-tal'-tum'*. In this example stress is put on the last two syllables, but the chief tone rests on the penultima.

5. In words joined by Wasla, the connecting vowel, namely, the last of the preceding word, is to be accented; e. g. بِسْمِ اللَّهِ *bis-mi' l-la-hi*, مِنَ الْكَافِرِينَ *mi-na' l-kā-fir-in*.

SECT. 9.—CIPHERS.

Besides the use of the letters of the alphabet to express numbers (see the Table), the following, called the *Indian ciphers*, are in more common use. They are written from left to right.

1	2	3	4	5	6	7	8	9	0
।	॥	߻	ߵ	߶	߷	߸	߹	߻	߻

E. g. ߻ߵ߷߸߹߻߻ 1852.

SECT. 10.—THE VERB.

The generality of Arabic verbs consist of *three* radical letters, which are most distinctly exhibited in the 3rd pers. sing. masc. of the preterite ; this, therefore, is regarded as the root of the verb, and the ground-form in each conjugation. There are *thirteen* forms or species of conjugation (most of them having their passives), and every verb may be inflected according to one or more of them. The first of these is regarded as the *primitive* conjugation, and the rest as *derivatives* of the same. The following is a specimen of the first or primitive regular conjugation, from which the moods and tenses will become apparent.

SECT. 11.—ACTIVE VOICE.

PRETERITE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
Sing.	قبلَ	قبلَتْ	قبلَتْ	قبلَتْ	قبلَتْ
Plur.	قبلُوا	قبلَنَ	قبلَتُمْ	قبلَتُنَّ	قبلَنَا
Dual	قبلَلَا	قبلَتَنَا		قبلَتَنَا ^{com.}	

FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
Sing.	يَقْبِلُ	تَقْبِلَ	تَقْبِلُ	تَقْبِلَيْنِ	أَقْبَلَ
Plur.	يَقْبِلُونَ	يَقْبِلُنَّ	تَقْبِلُونَ	تَقْبِلَنَّ	تَقْبِلَ
Dual	يَقْبِلَانِ	تَقْبِلَانِ		تَقْبِلَانِ ^{com.}	

IMPERATIVE.

	2 masc.	2 fem.
Sing.	أَقْبَلَ	أَقْبَلَيْ
Plur.	أَقْبَلُوا	أَقْبَلُنَّ
Dual	أَقْبَلَانِ	

INFINITIVE.

قَبْلًا

PARTICIPLE.

masc.	fem.
قَابِلٌ	قَابِلَةٌ

PASSIVE VOICE.

PRETERITE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
Sing.	قِبِلَ	قِبِلَتْ	قِبِلَتْ	قِبِلَتْ	قِبِلَتْ etc.

FUTURE.

Sing.	يَقْبِلُ	تَقْبِلَ	تَقْبِلَ	أَقْبَلَ	etc.
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PARTICIPLE.

masc.	fem.
مَقْبُولٌ	مَقْبُولَةٌ

REMARKS.

1. The forms given in the Paradigm, according to which the vowels of the second radical of the preterite is ـ, and that of the imperative and future ـ, are the usual ones for transitive verbs. There are, however, also forms in which the second radical in the preterite is either ـ or ـ, in which case the verbs are intransitive;* e. g. فَرِحَ to rejoice, جَمِلَ to be handsome. The latter form their future generally with ـ; e. g. يَفْرَحُ: but also with ـ, as يَحْسِنُ, from حَسْنَ to be fair. The futures are pointed out and designated, in the lexicon, by *fut. O*, *fut. A*, *fut. I*.

2. Verbs whose second radical in the future has either ـ or ـ, form their imperatives with ـ, under the prosthetic Alif, instead of ـ; e. g. أَعْلَمُ know, from عَلِمَ.

3. Besides the form of the future given in the Paradigm, there are also—

(1) The *apocopated future*, so called because that the last letter which, in the ordinary future, has ـ takes here ـ, and ـ is dropped in those forms in which it is the final letter, except in the 2nd and 3rd plur. fem., where it is retained; e. g. أَقْبَلَ instead of تَقْبِلِي, أَقْبَلَ instead of تَقْبِلَيْنَ.

* See Note, John 23 (1), p. 95.

(2) The so-called *nasbated** *future*. This future has ـ with the last radical, wherever the ordinary one has ـ, and rejects the final ـ and ـ in the dual and plur. masc. forms.

(3) The *future paragogic* is characterised by ـ with Tashdid (sometimes with Jasm, ـ) added to all the persons, and is preceded by ـ in the 2nd and 3rd plur. fem.; e. g. 1 com. sing. أَقْبَلْنَ, 2 fem. plur. تَقْبَلَنَّا.

NOTE.—The apocopated future is used after the particles لَمْ *not*, لَمَّا *not yet*, لَيْ *not*, and لَ *that*, when the same has a prohibitory or an imperative signification. Also in hypothetical sentences, and when the imperative is followed by a verb in the future; e. g. أَنْصَرْنِي *assist me*, and *I shall assist thee...* This future is also used when the following particles precede it: إِنْ *if*, مَا *what*, مَنْ *who*, مِمَّا *as often as*, حِينَمَا *in what manner*, and حِينَما *where*, إِذْمَا *when*, إِذَنْما *if*.

* On account of its receiving *Fatha*, which is likewise called *Nasba*.

The *nasbated* future has, generally speaking, a subjunctive signification, and is used after the particles لَنْ *not*, لِ *that* (but not when this particle converts the future into the imperative), أَنْ *that*, كَيْ *that*, and the compound لِكَيْ, كَيْلَا, لَكَيْلَا, لَيْلَا *in order that*, etc. Also after أَنْدَنْ *and* أَنْدَنْ *in the sense of behold!* حَتَّى *until*, أَوْ *or* أَوْ *that*, فَ *in the sense of so that*; e. g. persecute him not, فِيَهُلَكْ *so that he perish*, q. d. lest he perish; and after وْ *and* following words which signify *command, wish, prohibition, etc.*

The last future is employed in questions, commands, wishes, swearing, threatening, etc.

SECT. 12.

The above exhibition (Sect. 11) of the primitive, or first conjugation, shows the mode of attaching the affirmatives and preformatives to the root of the verb. Nearly upon the same scale are they attached in the derived conjugations. In the following representation of the whole THIRTEEN we need, therefore, only give the leading form of the mood and tense in each.

VIEW OF THE THIRTEEN CONJUGATIONS.

ACTIVE.		PASSIVE.					
PRET.	FUT.	IMP.	INF.	PRET.	FUT.	IMP.	INF.
قبل	يقبل	أقبل	قبل	قبل	يقبل	أقبل	قبل
قبل	يقبل	أقبل	قبل	قبل	يقبل	أقبل	قبل
قبل	يقبل	أقبل	قبل	قبل	يقبل	أقبل	قبل
قبل	يقبل	أقبل	قبل	قبل	يقبل	أقبل	قبل
قبل	يقبل	أقبل	قبل	قبل	يقبل	أقبل	قبل
قبل	يقبل	أقبل	قبل	قبل	يقبل	أقبل	قبل
قبل	يقبل	أقبل	قبل	قبل	يقبل	أقبل	قبل
قبل	يقبل	أقبل	قبل	قبل	يقبل	أقبل	قبل
قبل	يقبل	أقبل	قبل	قبل	يقبل	أقبل	قبل
قبل	يقبل	أقبل	قبل	قبل	يقبل	أقبل	قبل
قبل	يقبل	أقبل	قبل	قبل	يقبل	أقبل	قبل
قبل	يقبل	أقبل	قبل	قبل	يقبل	أقبل	قبل
قبل	يقبل	أقبل	قبل	قبل	يقبل	أقبل	قبل
قبل	يقبل	أقبل	قبل	قبل	يقبل	أقبل	قبل
قبل	يقبل	أقبل	قبل	قبل	يقبل	أقبل	قبل

I.

II.

III.

IV.

V.

VI.

منقبل	متقبل	مستقبل	متقبول	متقبول	متقبول	متقبول	متقبول
بنقبل	بنقبل	بنستقبل	بنقبول	بنقبول	بنقبول	بنقبول	بنقبول
أقبل	أقبل	استقبل	أقبول	أقبول	أقبول	أقبول	أقبول
منقبل	منقبل	منستقبل	منقبول	منقبول	منقبول	منقبول	منقبول
بنقبل	بنقبل	بنستقبل	بنقبول	بنقبول	بنقبول	بنقبول	بنقبول
أقبل	أقبل	استقبال	أقبال	أقبال	أقبال	أقبال	أقبال
منقبل	منقبل	منستقبال	منقبول	منقبول	منقبول	منقبول	منقبول
بنقبل	بنقبل	بنستقبال	بنقبول	بنقبول	بنقبول	بنقبول	بنقبول
أقبل	أقبل	استقبال	أقبال	أقبال	أقبال	أقبال	أقبال
منقبل	منقبل	منستقبال	منقبول	منقبول	منقبول	منقبول	منقبول
بنقبل	بنقبل	بنستقبال	بنقبول	بنقبول	بنقبول	بنقبول	بنقبول
أقبل	أقبل	استقبال	أقبال	أقبال	أقبال	أقبال	أقبال
VII.	VIII.	IX.	X.	XI.	XII.	XIII.	

SECT. 13.—EXPLANATION OF THE THIRTEEN
CONJUGATIONS.

- I. The *primitive*, or *first conjugation* (*قبل) contains the simple primary signification of the verb, whether transitive or intransitive.
- II. The *second conjugation* (قبل), with Tashdid upon the second radical, is *intensitive*, or adds intensity to the signification expressed by the *first*; e. g. *to break*, and *to dash in pieces*. It makes the intransitive signification transitive, or it designates the *allowing*, *requesting*, or *commanding* of that which the verb of the *first conjugation* signifies, or also the *declaring* and *estimating* of its being that.
- III. The *third conjugation* (قابل) expresses *reciprocity*; e. g. *to beat*, and *to beat one another*, or *to fight*.
- IV. The *fourth conjugation* (أقبل) has a *causative* signification; e. g. طعم to eat, أطعم to cause to eat, to feed.

* The primary meaning of this verb, which should have been indicated in the preceding Table, is *to meet*, *come to meet*, *to accept*, *admit*.

v. The *fifth* conjugation (تَقْبِلٌ) is either passive or reflexive of the *second*.

vi. The *sixth* conjugation (تَقَابِلٌ) the same as the *third*, of which it is also occasionally used as a passive.

vii. The *seventh* conjugation (إِنْقَبَلٌ) has either a passive or reflexive signification.

REM.—When the first radical happens to be Nun, the characteristic ن is compensated by Tashdid; e. g. نَبَحَ to bark, makes نَنْبَحَ instead of نَنْبَحَ.

viii. The *eighth* conjugation (اقْتَبَلٌ) is either passive or reflexive of the *first* conjugation.

REM. 1.—When the first radical is one of the letters ط, ض, ص, ظ, then ة between the first and second radical is changed to ط; e. g. صَلَحَ to suit, becomes in this conjugation أَصْطَلَحَ: but the last two are also sometimes substituted by Tashdid; e. g. طَلَبَ to seek, is in this conjugation أَطَلَبَ.

2. When the first radical is ة, the characteristic ت of this conjugation is changed into د, thus

أَزْتَلَقَ for أَزْدَلَقَ. The ت may also be substituted by ة, as بَازْلَقَ. In this last manner is the ت likewise compensated, when the first radical is either د, ة, or ث; e. g. أَتَبَثَ for أَتَبَتَ.

ix. The *ninth* conjugation (أُقْبَلَ) is used in the description of colours; e. g. أَحْمَرٌ *to be red.*

x. The *tenth* conjugation (إِسْتَقْبَلَ) expresses *wish*, or *desire*, for that which is contained in the primitive form; e. g. عَلَمٌ *to know*, إِسْتَعْلَمٌ *to desire to know.*

xi. The *eleventh* conjugation (أُقْبَالَ) is, in force of signification, like the *ninth*.

The *twelfth* (أُقْبَوْلَ) and *thirteenth* conjugations (أُقْبَوْلَ) are rarely used, and add intensity to the signification contained in the *first* conjugation.

SECT. 14.—QUADRILITERALS.

Quadriliteral verbs have only four forms, which are conjugated nearly in the same manner as the triliteral verbs. The characteristics of these forms will appear from the following Table:—

ACTIVE.

PASSIVE.

I. Pret. جَحْفَلَ * imp. يَجْحَفِلُ fut. جَحْفَلَ	جَحْفَلَ
part. مَجْحَفَلٌ infin. جَحْفَالٌ	تَجْحَفِلَ
II. Pret. تَجْحَفَلَ etc.	أَجْحَنَفَلَ
III. Pret. أَجْحَنَفَلَ etc.	أَجْحَنَفَلَ
IV. Pret. إِجْحَفَلَ etc.	أَجْحَفَلَ

SECT. 15.—IRREGULAR VERBS.

SURD VERBS

Are such whose second and third radical are alike; they are conjugated according to this example:—

PREFERITE OF THE FIRST FORM.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
Sing.	لَمْ	لَمْتَ	لَمْتَ	لَمْتِ	لَمْتَ
				com.	
Dual	لَمَّا	لَمَّا	لَمَّا	لَمَّا	لَمَّا
Plur.	لَمَّا	لَمَّنْ	لَمَّنْ	لَمَّنْ	لَمَّنْ

* to reprove.

† to collect.

The future is يَلْمُ, or يَلْمَ, or يَلْمُ. The imperative is ^{وَقْتٍ}أَلْمُ, or also أَلْمُ; the infinitive أَلْمُ, the participle أَلَمُ.

REM.—The derivative forms which have a characteristic Tashdid (viz., II., V., IX., XI., XIII.) are conjugated regularly; the rest according to the above example.

SECT. 16.—IRREGULAR VERBS,

Whose 1st, 2nd, or 3rd radical is one of the letters

و, ي, ل.

In consequence of the feebleness of these letters, the inflexion of the verbs, in which they are found, is seriously affected. Their peculiarities will be best ascertained from the following Paradigms:—

PROPERTY.

1 to eat. 2 to be unhappy. 3 to anoint. 4 to inherit. 5 to say, speak. 6 to fight. 7 to play be gentle. 8 to go, depart. 9 to throw.

FUTURE.		PILURAL.				DUAL.			
SINGULAR.		3 masc.	2 masc.	1 com.	3 fem.	2 masc.	1 com.	3 fem.	2 com.
1	تَاكِل	تَاكِل	تَاكِل	أَكْل	أَكْل	أَكْلُون	أَكْل	أَكْلَان	أَكْلَان
2	تَاكِل	تَاكِل	تَاكِل	أَكْل	أَكْل	أَكْلُون	أَكْل	أَكْلَان	أَكْلَان
3	تَاكِل	تَاكِل	تَاكِل	أَكْل	أَكْل	أَكْلُون	أَكْل	أَكْلَان	أَكْلَان
4	تَاكِل	تَاكِل	تَاكِل	أَكْل	أَكْل	أَكْلُون	أَكْل	أَكْلَان	أَكْلَان
5	تَاكِل	تَاكِل	تَاكِل	أَكْل	أَكْل	أَكْلُون	أَكْل	أَكْلَان	أَكْلَان
6	تَاكِل	تَاكِل	تَاكِل	أَكْل	أَكْل	أَكْلُون	أَكْل	أَكْلَان	أَكْلَان
7	تَاكِل	تَاكِل	تَاكِل	أَكْل	أَكْل	أَكْلُون	أَكْل	أَكْلَان	أَكْلَان
8	تَاكِل	تَاكِل	تَاكِل	أَكْل	أَكْل	أَكْلُون	أَكْل	أَكْلَان	أَكْلَان
9	تَاكِل	تَاكِل	تَاكِل	أَكْل	أَكْل	أَكْلُون	أَكْل	أَكْلَان	أَكْلَان

The same as the third feminine.

The same as the second feminine.

PASSIVES OF THE PRINCIPAL DERIVATIVE FORMS.

PRETERITE.

1. Pass. أَكَلَ, III. Form; أَكَلَ, Pass. أَوْكَلَ, IV. Pass. أَكَلَ, Pass. أَوْكَلَ, VIII. Pass. أَوْكَلَ.
2. Pass. بَاءَسَ, III. Form, بَيِّسَ; Pass. بَيِّسَ, Pass. بَيِّسَ, VIII. Pass. بَيِّسَ, Pass. بَيِّسَ.
3. Pass. هَنَى, IV. Form, هَنَى; Pass. أَهْنَى, VII. Pass. أَهْنَى, X. Pass. أَسْهَنَى.
4. Pass. أُورِثَ, IV. Form; أُورِثَ, Pass. أُورِثَ, VIII. Pass. أُورِثَ, Pass. أُورِثَ.
5. Pass. قَيِيلَ, II. Form, قَوْلَ, Pass. قَوْلَ, IV. Pass. قَيِيلَ, VIII. Pass. قَيِيلَ.
6. Pass. أَغْزَى, IV. Form, غَزِيَ; Pass. أَغْزَى, VII. Pass. أَغْزَى, X. Pass. أَسْغَزَى.
7. Pass. أَوْسَرَ, IV. Form, أَيْسَرَ; Pass. أَوْسَرَ, VIII. Pass. أَوْسَرَ, Pass. أَتَسَرَ.

8. Pass. أَسِيرَ VII. سِيرَ II. Form, سَيِّرَ IV. Pass. أَسَارَ ; سَيِّرَ II. Form, سَيِّرَ IV. Pass. أَسِيرَ VII. اسْتَسَارَ X. اسْتَسَارَ.

9. Pass. أَرْمِي IV. رِمِيَ II. Form, رِمِيَ ; رِمِيَ IV. Pass. أَرْمِي VII. ارْتِمِيَ VIII. ارْتِمِيَ IV. Pass. أَرْمِي VII. ارْتِمِيَ VIII. ارْتِمِيَ IV. ارْتِمِيَ.

FUTURE.

1. Pass. يَوْكِلَ IV. يَوْكِلَ II. Form, يَوْكِلَ III. يَوْكِلَ IV. يَوْكِلَ VI. يَاتَّكِلَ VIII. يَاتَّكِلَ.

2. Pass. يَبِيِّسَ IV. يَبِيِّسَ II. Form, يَبِيِّسَ III. يَبِيِّسَ IV. يَبِيِّسَ VIII. يَبِيِّسَ.

3. Pass. يَهَانِي III. يَهَنِي II. Form, يَهَنِي III. يَهَانِي VIII. يَتَرِثَ.

4. Pass. يَورِثَ VIII. يَورِثَ II. Form, يَورِثَ IV. يَورِثَ VIII. يَتَرِثَ.

5. Pass. يَقْتَالَ VIII. يَقْتَالَ II. Form, يَقُولَ IV. يَقْتَالَ VIII. يَقْتَالَ.

6. Pass. يَغْزِي VIII. يَغْزِي II. Form, يَغْزِي IV. يَغْزِي VIII. يَتَسِّرَ.

7. Pass. يَوْسِرَ VIII. يَوْسِرَ II. Form, يَوْسِرَ IV. يَوْسِرَ VIII. يَسْتَارَ.

8. Pass. يَسِيرَ VIII. يَسِيرَ II. Form, يَسِيرَ IV. يَسِيرَ VIII. يَرْتِمِي VIII. يَرْمِي IV. يَرْمِي.

SECT. 17.—THE ARTICLE.

1. The Arabic language has but one article, **أَل**, *al*, *the*, which is neither affected by number, gender, or case. It is not only prefixed to the noun, but also to the adjective connected with it; e. g. **الْرَجُلُ الْكَبِيرُ**, *ar-ra-ju-lu' l-ka-bi-ru*, *the great man*.
2. The noun is, besides, made definite by suffixes being attached to it, or by a noun in the genitive case following, in which case no article is required; e. g. **دَارِي** *dā-ri*, *my house*, **يَوْمُ الْدِيْنِ** *yau-mu'd-dī-ni*, *the day of judgment*.
3. When the noun with suffix is followed by an adjective, the latter receives the article; e. g. **دِينِي الْعَظِيمُ** *dī-ni'l-za-dī-mu*, *my great debt*.
4. Proper names do not receive the article.
5. The influence the solar letters exercise upon the article, see Sect. 7.

SECT. 18.—THE NOUN.

The Arabic noun consists either of the radical letters only, being modified by the vowel, or it is augmented by others, which are either prefixed, as **م**, **ت**, **أ**, or affixed, as **ي**, **ة**, **ن**, **أ**, or inserted, as **و**, **ي**, **أ**.

SECT. 19.—GENDER OF NOUNS.

The noun is either masculine, feminine, or common. There is no particular termination in the form of the last to distinguish it from the others.

Of the feminine gender are—

1. Nouns naturally feminine, irrespective of their terminations, as *مُهْمَّةٌ mother*.

2. The names of towns and countries, as *مِصْرٌ Egypt*, *إِسْبَاهَانٌ Ispahan*.

3. Those members of the body which consist of two, as *أَذْنَانٌ an ear*, *قُرْنَانٌ a horn*.

4. All nouns which end (a) in *سِنْ*. This termination added to a masculine noun converts it into a feminine; (b) in *سِنْ*, as *كِبْرِيَّةٌ pride*; (c) in *سِنْ*, in which *سِنْ* is mute (see Sect. 3, 3 note); e. g. *سَكِيرٌ a drunkard*, *سَكِيرَةٌ a drunken woman*.

5. Nouns not having the endings given in No. 4, are either masculine or common, with the exception of a few which are feminine, and can only be learned by practice. There are some, also, with a feminine termination, but are of masculine gender.

SECT. 20.—NUMBER AND CASE.

1. The noun is either in the singular, dual, or plural number, designated for dual by اَنْ—, and for the plural by وَنْ— masculine, اَتْ— feminine.
2. The cases are specified in the singular by the three Tenwins (Sect. 4), viz. Damma ـ for the nominative, Kasra ـ for the genitive and dative, and Fatha (with اـ in the masc.) ـ for the accusative. The dual changes, in the oblique cases, the nominative اَنْ— into يَنْ— ; the plural changes the nominative وَنْ into يَنْ in the masc., and the اَت into اَت.

MASCULINE.

FEMININE.

SINGULAR.

Nom.	رَجُل	<i>a man.</i>	قَابِلَة	<i>midwife.</i>
Gen. Dat. Abl.	رَجُلٍ		قَابِلَةٍ	
Accus.	رَجُلًا		قَابِلَةً	

DUAL.

Nom.	رَجُلَانِ		قَابِلَتَانِ
Oblique cases.	رَجُلَيْنِ		قَابِلَتَيْنِ

MASCULINE.

FEMININE.

PLURAL.

Nom.	رَجُلُونَ	قَابِلَاتٌ
Oblique cases.	رَجُلِينَ	قَابِلَاتٍ

3. To express the vocative, the particle يَا *oh!* is placed before the noun, which usually receives the sign of the accusative; e. g. يَا رَجُلًا *oh man!* Sometimes the noun receives the Damma, especially in proper names, or in appellatives which have the article; e. g. يَا أَدَمَ *oh Adam!* يَا النَّاسُ *oh ye men!* But when the noun is accompanied by the prefix ل, it takes the genitive, as يَا لَزَيْدٍ *oh! help or assistance for Zaid.*

REMARK.

1. The following six nouns, viz. أَبٌ *father*, أَخٌ *brother*, فَمٌ *mouth*, حَمٌ *father-in-law*, هَنٌ *thing*, and دُوْ *possessor*, receive, before a genitive, or the suffixes, the feeble letters و, ي, ا, instead of the mere vowels; e. g. أَبُو زَيْدٍ *the father of Zaid*, أَبِي *my father*, دِي رَحْمَةٌ *of the merciful*, literally, *of the possessor of mercy*.

2. Some nouns have only two signs for the designation of cases (diptota) viz. ـ for nominative, and ـ for the oblique, cases. Of this class are (1) nouns of the form أَقْبَلَ *red*, e.g. أَكْبَرَ *greater*, in the oblique cases أَكْبَرَ, أَحْمَرَ; (2) adjectives ending in أَنْ ـ; e.g. غَضَبَانٌ *angry*; (3) feminines ending in أَلْ; e.g. صَفَرَأً *a yellow (woman)*; (4) the names of countries, cities, villages, mountains, rivers, and persons, مِكَّةٌ, مِصْرٌ, إِبْرَاهِيمٌ, عَنْمَانٌ.

3. Nouns retaining the same termination throughout all the cases (monoptota) are (1) feminines ending in أَيْ ـ; e.g. صَحَارَيْ, ذِكْرَيْ; (2) nouns terminating in أَلْ ـ, يَلْ ـ, and يَلْ properly the result of a contraction; e.g. رَحِيْ for رَحِيْ, عَصَمَ for عَصَمَ, رَأْمَيْ for رَأْمَ.

4. Some nouns borrow their plural from a singular which has become obsolete; e.g. أَمْ, pl. اَمْهَاتٌ, from أَمْ; فَمٌ, pl. اَفْوَاهٌ, from فُوَاهٌ.

SECT. 21.—IRREGULAR PLURALS, OR PLURALES
FRACTI.

Besides the regular plural terminations given above, there are twenty-eight irregular forms, which are more commonly used than the regular. They are the following:—

قتاٰل 5, قٰتٰل 4, قٰتٰل (قتٰل) 2, قٰتٰل 3, قٰتٰل 6, قٰتٰلٰة 11, قٰتٰلٰة 10, قٰتٰلٰة 9, قٰتٰلٰة 8, قٰتٰلٰة 7, قٰتٰلٰة 12, قٰتٰلٰة 16, قٰتٰلٰة 15, قٰتٰلٰة 14, قٰتٰلٰة 13, قٰتٰلٰة 17, قٰتٰلٰة 21, قٰتٰلٰة 20, قٰتٰلٰة 19, قٰتٰلٰة 18, قٰتٰلٰة 22, قٰتٰلٰة 26, قٰتٰلٰة 25, قٰتٰلٰة 24, قٰتٰلٰة 23, قٰتٰلٰة 22, قٰتٰل 27, قٰتٰل 28.

SECT. 22.—ADJECTIVE.

COMPARISON OF ADJECTIVES.

The adjective, in respect to form and inflexion, attaches itself to the noun, so that we have to notice here merely its mode of comparison, which is effected by prefixing ^أحـ to the form of the positive; e. g. حـسن *handsome*, أـحسن *handsomer*, the nunnation being dropped. The com-

parative is followed by مِنْ زَيْدٍ richer than Zaid, أَفْهَمْ مِنْكَ wiser than thou. It is also to be found without مِنْ; e.g. أَحْسَنُ النَّاسِ the best of men. فِي and other particles occasionally take the place of مِنْ; e.g. أَشْهَرُ فِي الْحَرْبِ the most famous in battle.

THE PRONOUNS.

SECT. 23.—PERSONAL PRONOUN.

SEPARATE.			INSEPARABLE, OR SUFFIXES.		
SING.			SING.		
pers. masc.	com.	fem.	masc.	com.	fem.
1	أَنَا	I.	ي		
2	أَنْتَ	thou.	ك		
3	وَهُوَ	he, she.	ه		
DUAL.			DUAL.		
2	أَنْتَمَا	you two.	كُمَا		
3	هُمَا	they two.	هُمَا		
PLURAL.			PLURAL.		
1	نَحْنُ	we.	نَا		
2	أَنْتُمْ	ye.	كُمْ		
3	هُمْ	they.	هُمْ		

REMARKS.

1. The suffixes are attached alike to the noun and verb, as قلبی *qal-bī*, *my heart*; كتابة *ki-tā-bu-hu*, *his book*; قتلتة *qa-tal-tu-hu*, *I have slain him*; with this exception, that with the verb the 1st pers. sing. is نی *ni*, instead of ی *ī*; e.g. ضربتني *da-rab-ta-nī*, *thou didst strike me*.
2. When Kasra or Ya precede the suffixes هما *hāmā*, هم *hām*, and هن *hān*, their ه *h* is changed to ه *h*; e.g. رب *rabb*, آيد *āyid*, على *ālī*.
3. The suffix of the 1st pers. sing., when attached to a word which terminates with a quiescent ل *l*, the ي *ī* becomes صا *ṣā*; e.g. صا-سان *ṣa-sān*, with this suffix صا-ي *ṣa-sā-ya*, *my stick*; but when a quiescent ي *ī* precedes it, the two Yas coalesce, which is indicated by a Tashdid compensative; e.g. على *ālī* becomes صا-لـي *ṣa-lay-ya*, أـلـي *ālī*, صا-لـي *ṣa-lay-ya*, *to me*, etc.

SECT. 24.—DEMONSTRATIVE PRONOUNS.

SINGULAR.

Masc. (ذَاهِيَّةً ذَاهِيًّا) ذَاهِيٌّ *this.*

Fem. ذَاهِيٌّ, ذَاهِيَّةً, ذَاهِيَّةً, تَاهِيٌّ, تَاهِيَّةً *this.*

DUAL.

Masc. Nom. (ذَاهِيَّنْ) ذَاهِيَّنْ (ذَاهِيَّنْ) ذَاهِيَّنْ Gen. Acc. *these two.*

Fem. Nom. (تَاهِيَّنْ) تَاهِيَّنْ (تَاهِيَّنْ) تَاهِيَّنْ Gen. Acc. *these two.*

PLURAL.

Com. أوَّلَيْهِ, أوَّلَيْهِ, فِيَّنْ masc., تِيَّنْ fem. *these.*

REM.—To the pronoun demonstrative the suffix of the 2nd pers. is frequently attached; e. g. instead of ذَا we find ذَاهِكَ *this, or there (is) for you, nearly corresponding to our vulgar phrase, there is a man for you!* more fully ذَاهِكَ لِكَ i. q. the Hebrew זָהָה לְךָ. A *z* is also frequently prefixed to this pronoun, as هَذِيَّهُ, هَذِيَّهُ, هَذِيَّنْ. From these observations it becomes evident that, properly, ذ alone is the demonstrative pronoun.

SECT. 25.—RELATIVE PRONOUNS.

SINGULAR.

Masc. **أَذْيَ*** (sometimes **لَذِي**) (الَّذِي, أَلَذِي, لَذِي)

Fem. **الَّتِي** (sometimes **الَّتِ**) (الَّتِ, أَلَّتِ)

DUAL.

Masc. **الَّذِيْنَ**, **الَّذِيْنَ** (الَّذِيْنَ, أَلَّذِيْنَ)

Fem. **الَّتِيْنَ**, **الَّتِيْنَ** (الَّتِيْنَ, أَلَّتِيْنَ)

PLURAL.

Masc. **الَّذِيْنَ**.

Fem. **الَّتِيْ** (sometimes **الَّوَاتِي**) (الَّوَادِ, أَلَوَادِ, الَّوَاتِي).

SECT. 26.—INTERROGATIVE PRONOUNS.

Of persons, **مَنْ** *who? which?*

Of things, **مَا** *what? which thing?*

REM.—These interrogative pronouns are frequently used as simple relative pronouns; e. g. **مَنْ** *the same who*, **مَا** *that which*.

SINGULAR.

Masc. **أَيْ** } which? what? what sort of one?

Fem. **أَيْةٌ** } *

* *who, which, that.*

DUAL.

Masc.	أَيَّانٍ	}	nom. ; the other cases	أَيْيَنِ
Fem.	أَيْتَانٍ			أَيْتَيْنِ

PLURAL.

Masc.	أَيُّون	}	nom. ; the other cases	أَيْيَن
Fem.	أَيَّات			أَيْتَيْنِ

REM. 1.—This pronoun is construed like the substantive, and has the genitive following it; e. g.

أَيْ كِتَابٌ which man? أَيْ رَجُلٌ which book?

2. أَيْ with the interrogative pronouns مَنْ and مَا; e. g. أَيْمنِ whoever, أَيْمَانِ whatever, masc., and أَيْتَماً fem.

SECT. 27.—RECIPROCAL PRONOUN.

روح نَفْس This pronoun is expressed by the words ^{روح} ^{نَفْس} and ^{روح} ^{نَفْس} soul, spirit, person; e. g. يَعْلَم نَفْسَه ^{روح} ^{نَفْس} he knows himself, قَتَلَ رُوحَه ^{روح} ^{روح} he killed himself. Occasionally this pronoun is expressed by the word ذات ^{ذَاتٌ}; e. g. فِي ذَاتِهِ ^{روح} ^{ذَاتٌ} within himself.

SECT. 28.—NUMERALS.

The numerals are either cardinals or ordinals, the former are from 1 to 10, of two genders, viz.—

CARDINALS.		ORDINALS.	
	masc.	fem.	masc.
1	وَاحِدَةٌ (إِحْدَى) وَاحِدٌ (أَحَدٌ)	وَاحِدَةٌ (إِحْدَى) وَاحِدٌ (أَحَدٌ)	أَوْلَى
2	إِثْنَانِ	إِثْنَتَانِ	ثَانِيَةٌ
3	ثَلَاثَةٌ	ثَلَاثٌ	ثَالِثٌ
4	أَرْبَعَةٌ	أَرْبَعٌ	رَابِعٌ
5	خَمْسَةٌ	خَمْسٌ	خَامِسَةٌ
6	سَتَّةٌ	سَتٌّ	سَادِسَةٌ
7	سَبْعَةٌ	سَبْعٌ	سَابِعَةٌ
8	ثَمَانَيْةٌ	ثَمَانٌ	ثَامِنَةٌ
9	تَسْعَةٌ	تَسْعٌ	تَاسِعَةٌ
10	عَشْرَةٌ	عَشَرٌ	عَشِيرَةٌ

2. The cardinals from 10 to 19 are compounded of units and the numeral ^{عَشَرٌ} for the masc., and ^{عَشِيرَةٌ} or

إِحْدَى عَشْرَةً for the fem.; e. g. 11, masc., أَحَدَ عَشَرَةً 11, fem.

3. The numerals from 20 to 90 have plural forms, and are of common gender; e. g. 10 عَشَرَ becomes 20, عِشْرُونَ 9 تِسْعَ becomes 90 تِسْعَونَ. These are likewise used as ordinals. The intermediate numbers, viz., 21, 22, etc., are composed by placing the units first, and joining the decimals to them by the conjunction و, thus—

NOM.	GEN.	ACC.
masc. أَحَدَا وعِشْرِينَ	أَحَدٌ وعِشْرِينَ	أَحَدَا وعِشْرُونَ
fem. وَاحِدَةً وعِشْرِينَ	وَاحِدَةٌ وعِشْرِينَ	وَاحِدَةً وعِشْرُونَ

4. The rest of the numerals, 100, مِائَةٌ 200, مِائَتَانِ 500 خَمْسٌ مِائَةٌ, 300 ثَلَاثَ مِائَةٌ, etc. The thousands are formed in the same manner; e. g. 1000, أَلْفٌ 2000, أَلْفَانٌ 10,000, عَشْرَةُ آلَافٍ 3000, ثَلَاثَةُ آلَافٍ 100,000, مِائَةُ آلَافٍ 400,000, أَرْبَعِمِائَةُ آلَافٍ

PARTICLES.

Under this appellation are comprised the adverbs, prepositions, conjunctions, and interjections, all of which are indeclinable. The first three consist either of separate words, or of mere prefixes. The former belong rather to the lexicon than to the grammar, so that the latter only will be noticed here. They are—

SECT. 29.—ADVERBS.

1. ل is an interrogative particle; e. g. أَمَاتَ *has he died?* Occasionally it is employed to designate the vocative; e. g. أَيْسَفُ *oh Joseph!*

2. س is added to the verb to designate that it is unmistakably in the future tense; e. g. سَيَقْتَلُ *he shall slay.* The س is, properly speaking, an abbreviation of سُوفَ *future.*

3. ل is an affirmative adverb, especially when أَنْ is put before the person or thing, respecting which something is affirmed; e. g. أَنْ إِسْكَنْدَرٌ لَقْدِيرٌ *for Alexander is surely powerful.* In a conditional sentence, beginning

with لَوْ if, or لَوْلَا if not, it answers to the antecedent; e. g. لَوْ عَلِمْتَ هَذَا لَفْعَلْتَ had I known this, then I would have done it. لِ is also put for لِ when aid is called for, as يَا لَزَيْدٍ oh! help for Zaid. The ا of the article is dropped when ل precedes it; e. g. إِنَّهُ لِلْحَقٌ it is surely the truth.

SECT. 30.—PREPOSITIONS.

1. بِ with; e. g. أَكَلْتُ خَبْزًا بِتَمَرٍ I have eaten bread with dates. It is also used as a particle of swearing; e. g. بِاللَّهِ by God! After أَذَا behold, it indicates the object of attention, as إِذَا بِالرِّجَالِ behold, the men! Finally, it subserves to the construction of many verbs.

2. تَ. A particle of swearing, as تَالَّهُ by God!

3. كَ. A particle of comparison, as كَرَجْلٍ like a man.

When it is attached to ذَنَا, then it signifies *thus*; and when connected with مَا, then it becomes a comparative adverb, as كَمَا اهْنَمَ اَلْنَاسُ like others believe.

4. لِ the sign of the dative; e. g. لِرَبِّ to the Lord. It also signifies *for, because of, on account of, etc.*

5. To the above may be added ع and م, or more properly عَن *of*, and مِن *from*, the letter ن being dropped, as عَمَّا for مَا, عَنْ مَمَا for مِنْ مَا. See Sect. 7 (d).

REM.—1. It will be observed, from the examples given above, that these prepositions, as also most of the separable ones, govern chiefly the genitive case.

2. The prepositions ك, ب, and ل are also joined with the suffix pronouns; e. g. بِكُمْ *in you*, كَكَّ *like thee*, لَهُمْ *to them*.

SECT. 31.—CONJUNCTIONS.

1. وَ *and, also.* It also signifies *with*, as جَاءَ الْأَمِيرُ *the prince came* وَالجَيْشُ *with the army.* It likewise denotes swearing, as وَاللَّهِ *by God!*

2. فَ *and, then, therefore, so that.*

ARABIC READING LESSONS.

JOSHUA VI.

فَقَالَ ^aاللَّهُ ^bلَيْوَشَعَ ^cأَنْظُرْ ^dقَدْ ^eعَسَلَمَتْ ^fأَرِيَحاً
Jericho delivered-have-I already ,Behold ,Joshua-to God said-And

VERSE 1.

^a *fa-qā-la*, conj. ^ف, *and*, before pret. 3 pers. masc. sing.,
Conj. I., from ^{فَ} *قال* irr., § 16, No. 5.

^b (*faqāla*) ^ل-*lā-hu*. This and the preceding word are to be connected in the pronunciation, which is indicated by Wasla over Alif of the second word (§ 5, No. 6). For this reason the preceding word is here repeated, the last syllable of which is not to end in *la*, but *lal*, and the consonant terminating this syllable, viz. the initial letter of the second word, is marked with an apostrophe, 'l. The name of God is properly ^ل*لَه*, but in order to distinguish the true God, the form ^ل*لَه* is used (probably from the time of Mohammed), which includes the

البسالَةُ الْجَبَارَةُ وَهُمْ يَدِيكَ فِي وَمَلِكَهَا ^h
 (valour)-)(-of giants (are) they-and ,hands-thy in king-her-and

article الْ, contrary to the rules of grammar, according to which the word should be الْاللهُ.

NOTE.—The *Tanwin*, or *Tenwin*, is displaced by *Damma* whenever (as is the case here) the article is prefixed to the word.

^c *li-yū-sha-sa*, pr. n. with the ل to governing the dative.

^d *un-dur*, imp. masc. sing., Conj. 1, from نَظَرٌ to see.

^e *qad*, a particle used before verbs signifying, with the preterite, *already*, *long ago*, *certainly*, etc.: with the present or future, *sometimes*, *now and then*.

^f *sal-lam-tu*, pret. 1 pers. sing., Conj. II., from سَلَمٌ to be entire, whole, safe.

^g *sa-rī-hā*, pr. name.

^h *wa-ma-li-ka-hā*, conj. و before subst. sing., مَلِكٌ, with suff. هَا 3 pers. fem. sing. ⁱ *fi*, prep.

^s ^k *ya-dai-ka*, subst. pl. with suff., 2 pers. masc. sing., from يَدٌ (for يَدِي).

^l *wa-hum*, conj. و before pers. pron. 3 pers. masc. pl.

^s ^m *ja-bā-bi-ra-tu*, subst. pl. irr. or *fractus* (§ 21), from جَبَرٌ R. جَبَرٌ to be firm; *Tanwin* displaced by *Damma* before a noun in the genitive, comp. (b) note.

ⁿ *'l-ba-sā-la-ti*, the article الْ (ل) of which is elided in con-

فَيَسِّبْ ۚ أَنْ ۚ تَدْوَرَ ۚ بِالْمَدِينَةِ ۚ جَمِيعَ ۚ رِجَالٍ ۚ
 men all / city-the-about compass-ye that requisite-is-it-And

nection with the preceding syllable, § 5, No. 6) before a subst. fem. sing. gen. case R. بَسْلَ to be strenuous.

NOTE.—This sign) (is to indicate the omission of an English equivalent for any Arabic word or particle, as here the article *the* is omitted.

VERSE 2.

^a *fa-ya-ji-bu*, conj. ف before fut. 3 pers. masc. sing., Conj. I., from وجَب irr., § 16, No. 4. ^b *an*, conj., § 11, note.
^c *ta-dū-ra*, fut. *nasbated* (§ 11, note), 2 pers. masc. sing., from دَار irr., § 16, No. 5.

NOTE.—The verb is repeatedly found in the sing. before the subject when the same is masc. pl., as is the case here. See ^e and ^f.

^d *bil-ma-dī-na-ti*, prep. بـ, the article (ا being elided, comp. § 5, No. 6) and subst. fem. sing. gen. case (§ 20) governed by the prep. بـ.

^e *ja-mī-ءu*, prop. subst. (the) *whole*, in the nom. case, *Tanwin* displaced (ver. 1 ^m), R. جَمِيعَ to collect.

^f *ri-jā-li*, subst. masc. pl. *fract.* gen. case (prop. of men), *Tanwin* displaced (ver. 1 ^m), from رِجَلٌ.

الْقَتَالِ وَيَحْدِقُونَ بِهَا دَفْعَةً فِي الْيَوْمِ .day-the in ,once it-about round-go-shall-they-and ,battle-) (-of

^g 'l-qi-tā-li, article and subst. masc. sing. gen. case, R.
قتل to kill.

⁴ *wa-yah-di-qū-na*, conj. ^و with fut. *i* (§ 10, rem. 1), 3 pers.
masc. pl. Conj. I., from **حدق**.

ⁱ *bi-hā*, prep. ც with suff., 3 pers. fem. sing.

^k *daf-sa-tan*, prop. subst. fem. sing. acc. case, used adverbially, R. دفع *to push, strike*; comp. Heb. מִבְּ, French *un coup*.

l *fi*, see ver. 1 (*i*).

^m 'l-yau-mi, article with subst. sing. gen. case, governed by في.

ⁿ *ha-ka-dzā*, compounded of *ḥa* *behold*, *ك* pref. *like*, and pron. *ذ* *this* (§ 24, rem.).

◦ *taf-^كa-lu*, fut. 2 pers. masc. sing., Conj. I., from **فعل**.

² *sit-ta-ta*, num. card, masc, acc, case.

^a *say-yā-min*, subst. pl. *fract.* gen. case (lit. *six of days*,
comp. Jno. ver. 20 ^b), from يَوْمٌ.

يَحْمِلُونَ سَبْعَةَ عَبْوَاقَ الْجَلَبَةِ قَدَمَ الْتَّابُوتِ
 d
 ,ark-the-of front (in) clangour-)(of trumpets seven bear-shall (who)
 وَفِي الْيَوْمِ السَّابِعِ يَدْوَرُونَ حَوْلَ الْمَدِينَةِ
 k
 ,day-the in-and about-round compass-shall-they ,seventh-the city-the-of

VERSE 3.

^a *wa-ta-kū-nu*, conj. ۹, with fut. 3 pers. fem. sing., used impersonally, Conj. I., from **کان** irr.

^b *sab-sa-tu*, num. card. masc. nom. case. Comp. note, ver. 1 (^m).

^c *ka-ha-na-tin*, sub. masc. pl. *fract.*, gen. case (comp. ver.
2 ^q) from ^s *کاہن*.

^a *yah-mi-lū-na*, fut. *i* (comp. ver. 2 *h*), 3 pers. masc. pl.,
Conj. I., from حَلَّ.

e sab-sa-ta, (b) in the acc. case.

بَاقِيَةَ, R. *بَاقِيَةَ* to blow the trumpet.

⁹ 'j-ja-la-ba-ti, the article followed by *Tashdid* (§ 7, No. 1), and subst. fem. sing., gen. case, from جَلَب *to shout*.

^h *qud-dā-ma*, prop. subst. acc. case, used adverbially, R.
^h *qdm* to go in front, to precede.

i 't-tā-bū-ti, the article (§ 7, No. 1) before subst. fem. sing.
gen. case.

سَبْعَةٌ ^٩ دَفَعَاتٌ ^٨ وَالْأَيْمَةُ ^٧ يُنْصَرِّبُونَ ^٦ بِالْأَبْوَاقِ ^٥ صَنَعَهُ ^٤ وَيَكُونُ ^٣ الْحَرْبُ ^٢ عِنْدَ ^١ الْجَلْبَةِ
 seven times ^٩ seven ^٨ and ^٧ the ^٦ shall blow ^٥ the ^٤ shall make ^٣ it ^٢ war ^١ at ^٣ the ^٢ shouting ^١ shall be - And

k and *l*. See ver. 2 (*l* and *m*).

^m 's-sā-bi-si, the article and num. ord. masc. gen. case, as an adjective, agreeing with its preceding noun.

ⁿ *ya-dū-rū-na*, fut. 3 pers. pl. masc. Comp. ver. 2 (c).

^o *hau-la*, prep. (prop. subst. acc. case) R. حَالَ to be curved.

p' l-, etc. Comp. ver. 2 (*d*). *q* See (*e*).

^r *dā-fa-sā-tin*, pl. *fract. gen. case*. See ver. 2 (k).

⁸ *wal-sa-sim-ma-tu*, conj. و, the article, and subst. masc. pl. fract., from ^سام, ^سام, R. ام to go before, to precede.

NOTE.—For the reading, see § 5, No. 5.

^t *yad-ri-bū-na*, fut. *i* (§ 10, rem. 1), 3 pers. masc. pl.,
Conj. I, from  to strike.

^u *bil-ab-wā-qi*, (f) with **卜** *in*, and the article prefixed.

VERSE 4.

^a *wa-ya-kū-na*, conj. , and fut. 3 pers. masc. sing. See ver. 3 (a).

^b *-in-da*, adverb of time and place, governing here the gen. case.

عِنْدَ^g سِمَاعِكُمْ^h صَوْتَ^h الْبُوقِ^k يَجْلِبُ^h جَمِيعَ^h
 all shout-shall ,trumpet-the-of sound-a hearing-your-of instant-the-at
 سُورَ^z سَيُسَقَّطُ^q فَانَّهُ^p عَظِيمَةُ^q جَلَّةُⁿ الْشَّعْبِ^m
 wall (the) fall-shall-there verily-and ,one-great-a ,shout-a people-the

^c 'l-*har-bi*, subst. masc. sing. gen. case (governed by the preposition **عَنْد** *عَنْد*), R. **حَرَبٌ** *to waste, to make war.*

^d *bi-dar-bi*, prep. **بِ**, before subst. masc. sing. gen. case. Comp. ver. 2 (^d).

^e See ver. 3 (^g).

^f See (^b).

^g *si-mā-zi-kum*, inf. gen. case, noun with suff. **كُمْ** 2 pers. masc. pl.

^h *ṣau-ta*, subst. masc. sing. acc. case, R. **صَاتٌ** *to emit a sound.*

ⁱ 'l-*bū-qi*, article before the sing. of ver. 3 (^f).

^k *yaj-li-bu*, fut. *O*, 3 pers. masc. sing. Comp. ver. 3 (^g).

^l See ver. 2 (^e).

^m 'sh-shaṣ-bi, subst. masc. sing. gen. case (comp. ver. 2 ^f), R. **شَعْبٌ** *to collect.*

ⁿ *ja-la-ba-tan*, acc. case. Comp. ver. 3 (^g).

^o *za-di-ma-tan*, adj. sing., fem. of **عَظِيمٍ**, acc. case, R. **عَظِيمٌ** *to be great.*

^p *fa-sin-na-hu*, conj. **فَ** before adv. **إِنْ** and suffix **ـُ**, lit. *and certain it (is).*

الْمَدِينَةِ ^sفِي ^tكُلِّ ^yالْقَوْمِ ^uوَيَصْعَدُ ^vمَوْضِعَهُ ^wرَجُلٌ
 man every people-the ascend-shall-and ,place-its in city-the-of
 نُونٌ ^dبْنٌ ^cيُوشَعٌ ^bفَاسْتَدْعِي ^a5 مُقَابِلَهُ ^{bb}مِنْ ^{aa}
 Nun-of son Joshua called-And direction-his from

^q *sa-yas-qu-tu*, fut. 3 pers. masc. sing. with pref. س (§ 29, No. 2), R. سَقَطَ to be defective.

^r *sū-rū*, subst. masc. sing. R. سَارَ to ascend a wall.

^s *'l-ma-dī-na-ti*. Comp. ver. 2 (^d).

^t See ver. 2 (^l).

^u *mau-di-ṣi-hi*, subst. masc. sing. gen. case, مَوْضِعٌ, with suffix ^s, Root وَضَعَ to place, to put.

^v *wa-yas-ṣa-du*, conj. و before fut. *A* (§ 11, rem. 1) 3 pers. masc. sing., R. صَعَدَ.

^x *'l-qau-mu*, article with subst. masc. sing.

^y *kul-lu*, prop. subst., (the) *whole, totality*.

^z See ver. 2 (^f), in the gen. sing., lit. *totality of man*.

^{aa} *min*, prep. governing the gen. case.

^{bb} *mu-qā-bi-li-hi*, lit. *his front*, q. d. *straight forward*; noun masc. sing. gen. case, with suff. ^s, R. قَبْلَ to have (something) in front, or, in view.

VERSE 5.

^a *fas-tad-ṣa* (for the pronunciation of the last syllable, see § 3, note), conj. ف before pret. 3 pers. masc. sing., Conj. X.,

الْكَهْنَةُ وَقَالَ لَهُمْ أَلْعَهْدَ
 covenant-the-of ark-(the) Bear ,them-to said-and ,priests-the
 وَسَبْعَةُ أَيْمَةٍ^m يَحْمِلُونَⁿ قَدَامَ^o أَبْوَاقَ^p سَبْعَةُ^q صَنْدوقَ^r
 ark-(the)-of front trumpets seven carry-shall priests seven-and

prosthetic ^l becomes quiescent after ^áف, R. ^áدَعَى irr., § 16,
 No. 9. ^b See ver. 1 (^c).

^c ^b-nu, subst. masc. sing., before the name of the father
 (so also when preceded by a proper name), for ^áابن, ^áابن, R.
^aبَنَ to build, and in Conj. VIII., to beget children.

^d nū-nin, prop. name, gen. case.

^e ^l-ka-ha-na-ta, the art. and ver. 3 (^c), acc. case.

^f wa-qā-la, conj. و, see ver. 1 (^a).

^g la-hu-mu, pref. prep. ل with suff., 3 pers. masc. pl.
 (§ 30, rem. 1).

^h ^h-mi-lū, imp. masc. pl., Conj. I. The vowel of the second radical regularly agrees with that of the future. Comp. ver. 3 (^d).

ⁱ tā-bū-ta (ver. 3 ⁱ), acc. case.

^k ^l-sah-di, art. and subst. masc. sing., gen. case, R. عَهْدٌ
 to stipulate, to write a testament or covenant.

^l See ver. 3 (^b), with conj. و.

^m sa-sim-ma-tin (ver. 3 ^s), gen. case. Comp. ver. 3 (^c).

^{n o p q} See ver. 3 (^{d e f h}).

^r sun-dū-qi, subst. masc. sing. gen. case.

وَقَالَ لِلشَّعْبِ أَعْبُرُوا ^{أَعْبُرُوا}
 over-Pass people-the-to said-he-And .^{أَعْبُرُوا} عَهْدَ اللَّهِ
 .God-)(-of covenant-(the)-of

وَحَوَطُوا بِالْبَلْدِ وَالْعَسْكَرِ يَعْبُرُ قَدَامَ صَنْدُوقِ
 ark-(the)-of front on-pass-shall army-the-and ,city-the surround-and ^{وَحَوَطُوا}

^s See (k).^t See ver. 1 (b).

VERSE 6.

^a See ver. 5 (f).^b *līsh-shaṣ̄-bi*, pref. prep. ل and ver. 4 (m).^c 'ṣ-ṣ-bū-rū, imp. m. pl., Conj. I., عَبَرُ fut. O. Comp. ver. 5 (h).^d *wa-haw-wi-tū*, conj. و and imp. masc. pl., Conj. II., from حَاطٍ irr., § 16, Parad. 5, ١ changed into و.^e *bil-ba-la-di*, pref. ب, article, and subst. masc. sing., gen. case (comp. ver. 2 ^d), R. بَلْدٌ to sojourn or stay in a place.

NOTE.—The inseparable preposition ب governs always the genitive case, and it is employed to express its peculiar force, which is to indicate the locality where something occurs, or the thing or instrument with which something is done. Here the locality is indicated. This signification of ب obviates the use of the accusative, which the sense here requires.

^f *wal-ṣ-as-ka-ru*, conj. و, article, and subst. masc. sing., R.^{عَسْكَرٌ} to congregate together.^g *yac-bur*, fut. apoc., § 11, rem. 3 (1), 3 pers. masc. sing., Conj. I., from عَبَرٌ.

عَهْدَ الَّرَبِّ
 7 وَكَانَ عِنْدَ مَا قَالَ
 (it)-said-had when ,was-it-And ,Lord-the-of ,covenant-(the)-of
 يُوشَعُ لِلْقَوْمِ حَمَلَ سَبَعَةَ كَهْنَةَ سَبَعَةَ أَبْوَاقِ
 trumpets seven priests-)(seven-(the) bore ,people-the-to Joshua
 الْجَلَبَةَ قَدَامَ اللَّهِ وَعَبَرُوا بِالْبَوَاقِاتِ
 trumpet-the-)(blew-and on-passed-they-and ,God-)(before clangour-of

h i k ver. 5 (*q r s*).

l 'r-rab-bi, article before subst. masc. sing. gen. case, R.
 رب to be great, to be lord.

VERSE 7.

a *wa-kā-na*. Comp. ver. 3 (*a*).

b *sin-da mā*, i. q. ver. 4 (*f*).

c d Comp. ver. 1 (*a c*).

e *lil-qau-mi*, pref. ل, article (ل elided and omitted) and
 subst. masc. sing. dat. case, R. قَامَ to stand.

f *ha-ma-la*, pret. 3 pers. masc. sing.

g h See ver. 3 (*b c*).

i k l m See ver. 3 (*e f g h*).

n *'l-lā-hi*, gen. of ver. 1 (*b*).

o *wa-za-ba-rū*, conj. و and pret. 3 pers. masc. pl. ver. 5 (*c*).

p *wa-ida-ra-bū*, conj. و, pret. 3 pers. pl. masc. See ver. 3 (*t*).

q plural. See ver. 3 (*u*).

وَصَنْدُوقٌ عَهْدٌ اللَّهٌ سَائِرٌ وَرَاهِمٌ^a ٨ وَالْعَسْكَرُ
 army-the-And .them-behind going God-)(covenant-of ark-(the)-and

سَائِرٌ قَدَامَ الْكَهْنَةِ وَضَارِبُوا الْبُوقَاتِ^b
 trumpets-the blew-they-and ; priests-the-of front marching

وَالْفَيْفَ وَرَأَ الصَنْدُوقَ^c ٩ وَأَمَرَ يُوشَعَ^d الْقَوْمَ
 people-the Joshua commanded-And .ark-the behind multitude-the-and

^r *wa-sun-dū-qu*, conj. و and ver. 5 (r).

^{s t} See ver 5 (s t).

^u *sā-si-run*, part. act. masc. sing., R. سَارَ irr. § 16, Parad. 8.

^v *wa-rā-hum*, adv. وَرَأَ with suff., 3 pers. pl. masc., R. وَرَى.

VERSE 8.

^a See ver. 6 (f). ^b See ver. 7 (u). ^c See ver. 3 (h).

^d See ver. 5 (e). ^e Conj. III. of ver. 7 (p). ^f See ver. 7 (q).

^g *wal-la-fi-fu*, conj. و, article (of which ل is omitted and compensated by Tashdid, see § 5, No. 4) and subst. masc. sing., R. لَفَ to be dense, to collect.

^h See ver. 7 (v).

ⁱ See ver. 5 (r) with the article.

VERSE 9.

^a *wa-sa-ma-ra*, conj. و and pret. 3 pers. masc. sing.

^b See ver. 1 (e).

^c See ver. 7 (e), acc. case.

قَوْلًا لَا تَجْلِبُوا أَصْوَاتَكُمْ وَلَا^d
 nor voices-your up-lift nor shout-ye-shall Not ,command-a
 يَخْرُجُ مِنْ فِمْكُمْ كَلِمَةً لِلْيَوْمِ^e أَقُولُ^f
 say-shall-I that day-the-until word-a mouth-your from out-go-let

^d *qau-lan*, subst. masc. sing. acc. case, R. **قال** *to say*.

^e *lā*, adv. of negation.

^f *tu-jal-li-bū*, fut. 2 pers. masc. pl. apoc. form (§ 11, rem. 3, No. (1) and (3) note), Conj. II., from **جلب**.

^g *wa-lā*, conj. **و** and (^e).

^h *tar-fa-ṣū*, fut. **A**, 2 pers. masc. pl., from **رفع**.

ⁱ *as-wā-ta-kum*, pl. of ver. 4 (^h) with suff. 2 pers. masc. pl.

^k See (^g).

^l *yuh-ruj*, fut. apoc. (§ 11, note), 3 pers. masc. sing., passive of Conj. I., from **خرج**.

^m See ver. 4 (*aa*).

ⁿ *fa-mi-kum*, subst. sing. **ف**, with suff. 2 pers. masc. pl.

^o *ka-li-ma-tun*, subst. fem. sing. R. **كلم** *to speak*.

^p *lil-yau-mi*, pref. **ل**, governing the dative, article (ل elided and omitted), and ver. 2 (^m).

^q *sal-la-dzī*, relat. pron. masc., § 25.

^r *sa-qū-lu*, fut. 1 pers. sing., Conj. I., from **قال**, irr., § 16, Parad. 5.

لَكُمْ^s جَلَبُوا^t حَيْنَيْدٌ^u تَجَلَّبُونَ^v 10 وَادَّارَ^a
 round-go-to-caused-he-And shout-shall-you then ,Shout ,you-to
 صَنْدُوقَ^b الْرَّبِّ^c حَوْلَ^d الْمَدِينَةِ^e دَفَعَةً^f وَاحِدَةً^g
 once city-the about Lord-the-of ark-(the)
 جَاءَ^h مُثْمَثٌⁱ جَاءَ^j إِلَيْ^k الْعَسْكَرِ^l وَبَاتَ^m فِيⁿ 11 وَادَّلَجَ^a
 arose-And it-in lodged-and camp-the to came-it then

^s *la-kum*, pref. ل with suff., 2 pers. masc. pl. Comp. ver. 5 (g).

^t *jal-li-bū*, imp. masc. pl. of (f).

^u *hai-na-sa-dzin*, adv. compounded of حَيْنِ time, and إِنْ behold, Alif being changed to Ya, which is indicated by Hamza. Comp. § 5, No. 5. It is also pointed thus : حَيْنَيْدٌ—.

^v *tu-jal-li-bū-na*, comp. (f).

VERSE 10.

^a *wa-sa-dā-ra*, conj. و before pret. 3 pers. masc. sing., Conj. IV. (comp. § 12), from دَارَ, irr., § 16, Parad. 5.

^b *sun-dū-qa*, subst. acc. case of ver. 5 (r).

^c *'r-rab-bi*, see ver. 6 (l). ^d See ver. 3 (o p).

^e Comp. ver. 2 (k), where it stands adverbially for *one time*, *once*, but here *one*, with *wā-hi-da-tan*, card. num. fem. acc. case. See Parad. of § 28. ^f *thum-ma*, adverb.

^g *jā-sa*, pret. 3 pers. masc. sing. (fut. يَجِيِ), a doubly anomalous verb.

^h *si-la* (comp. note of § 3), prep. of time and place, to

يَوْشَعَ^b بَاكِرًا^c وَهَمَلَ^d الْأَيَمَةَ^e صَنَدَقَ^f اللَّهَ^g
 .God-)(-of ark-(the) priests-the carried-and ,early Joshua
 12 وَالسَّبُعةَ^a صَلَوةَ^h الْأَيَمَةَⁱ حَامَلُوا^j السَّبُعةَ^k أَبْوَاقِ^l الْجَلَبَةَ^m
 clangour-)(-of trumpets seven-the bore priests-)(seven-the-And

which the suffixes are commonly attached; e. g. ^{مِنْ} إِلَيْ to me.

Comp. § 23, rem. 3.

ⁱ *l-ṣas-ka-ri*, dat. of ver. 6 (^f), governed by the prep.

^k *wa-bā-ta*, pret. 3 pers. masc. sing. irr. Parad. 2, § 16.

^l *fi-hi*, ver. 1 (ⁱ), with suff. 3 pers. masc. sing. (§ 23, rem. 2.)

VERSE 11.

^a *wad-da-la-ja*, conj. و before pret. 3 pers. masc. sing., Conj. VIII., for أَدْتَلَجْ (§ 13, No. VIII. rem. 2), from دَلَجْ, lit. *to depart at the end of the night*.

^b *bā-ki-ran*, prop. part. masc. sing., used in the acc. case *adverbially*.

^c *wa-ha-ma-la*, conj. و and ver. 7 (^f), the verb in the sing., though with reference to a noun in the pl., thus frequently used *distributively*.

^d See ver. 3 (^s). ^e See ver. 10 (^b). ^f See ver. 5 (^t).

VERSE 12.

^a *was-sab-ṣa-tu*, ver. 3 (^b) with conj. و and the article.

^b See ver. 3 (^s).

قدَّامَ الصَّنْدوقِ سَائِرِينَ سِيرًا وَاضْرِبُوا الْأَبْوَاقِ
 trumpets-the-with blew-and ,continually walking ark-the-of front

وَالْعَسْكُرُ سَائِرٌ قدَّامُهُمْ وَالسَّاقَةُ سَائِرَةٌ وَرِيٌّ
 behind marching multitude-the-and ,them-before marching army-the-and

الْأَيَّامِ الْمَدِينَةِ فِي وَدَارُوا بِالْمَدِينَةِ ۚ ۱۳
 day-the in city-the-() compassed-they-And .ark-the

^c *hā-mi-lū*, pret. 3 pers. masc. pl., Conj. III. Comp. ver. 3 (^d).

^d acc. of (^a). ^{e f g} See ver. 3 (^{f g h}).

^h See ver. 8 (ⁱ). ⁱ *sā-si-rī-na*, plur. of ver. 7 (^u).

^k *sai-ran*, inf. acc. case of the preceding, lit. *walking a walking*, expressive of intensity.

^l *wad-dā-ri-bū*, conj. ^و before pret. 3 pers. masc. pl., Conj. VIII., for ^{أَضْطَرُبُوا} ^{ضَرَبُ} from ^{ضَرَبَ}. Comp. ver. 11 (^a).

^m See ver. 3 (^f), but here in the dative.

ⁿ See ver. 6 (^f). ^o See ver. 7 (^u).

^p *qud-dā-ma-hum*, ver. 3 (^h) with suff. ^{هُمْ} 3 pers. masc. pl.

^q *was-sā-qā-tu*, conj. ^و, article, and subst. fem. sing., R. ساق, Conj. III., *to approach, to follow*.

^r *sā-si-ra-tun*, fem. of (^o). ^{s t} See ver. 8 (^{h i}).

VERSE 13.

^a *wa-dā-rū*, conj. ^و and pret. 3 pers. masc. pl., Conj. I, from ^{دَأَرَ}. ^b See ver. 2 (^d), and *note* ver. 6 (^e).

^{c d} See ver. 2 (^{l m}).

e 'th-thā-nī, article and num. adj. masc. sing. gen. case, § 17, No. 1, and Parad. of § 28. *f g* See ver. 10 (*e*).

^h *wa-ؑā-dū*, conj. و and pret. 3 pers. masc. pl. from عاد irr. Parad. 5, § 16.

i See ver. 10 (^h).

k' l-mu-sas-ka-ri, i. q. ver. 10 (i). See ver. 2 (n).

^m *fa-sa-lū*, pret. 3 pers. masc. pl. Comp. ver. 2 (°).

^{n o} See ver. 2 (*p q*).

VERSE 14.

^a *fa-lam-mā*, conj. ⌚ and adv.

^b See ver. 7 (*a*). ^{c d e} See ver. 3 (*k l m*).

^f 'd-da-la-jū, pret. 3 pers. masc. pl. Comp. ver. 11 (a).

^g See ver. 4 (^b).

^h *tu-lū-zi*, inf., Conj. I. (طَلُوعُ), gen. case (ver. 4^c) from طَلَعَ to ascend, rise.

'l-faj-ri, article and subst. masc. sing. gen. case, prop. *the morning star, lucifer*, R. فجر, Conj. IV. *diluculo fuit.*

وَدَارُوا ^{بِالْمَدِينَةِ}
 سَبْعَةً ^{مَثْلَ} ^{الرَّسِّمِ} ^{عَلَيْ} ^{مِثْلِ} ^{مِثْلِ} ^{سَبْعَةِ}
 seven manner-)(like-(the) in city-the-)(compassed-they-and
 دَفَعَاتٍ ^{لِلَّا} ^{خَاصٌ} ^{فِي} ^{هَذَا} ^{الْيَوْمِ} ^{دَارُوا} ^{بِهَا}
 it-)(compassed-they day-)(that on particularly for ; times

^{k l} See ver. 13 (^{a b}).

^m *la-la*, prep., prop. *upon, to*, etc. Comp. ver. 10 (^h).

ⁿ *mith-li*, subst. masc. sing. gen. case (governed by the preceding prep.), lit. *similitude, likeness*, from *مِثْل* *to be like*, also *to assimilate, to compare*.

^o *r-ras-mi*, article before subst. masc. sing. gen. case (lit. the likeness *of the manner*), R. *رسِّم* *to make a sign, an impression, to define*.

^{p q} See ver. 3 (^{q r}).

^r *li-san-na*, conj.

^s *ḥāṣ-ṣān*, prop. adj. maṣc. sing., *particular, peculiar*, in the acc. case used adverbially, R. *خَاصٌ* *to make any thing proper, peculiar*.

^t See ver. 1 (ⁱ).

^u *ha-dzā*, demon. pron. masc. sing. See § 24, rem.

^v See ver. 2 (^m). Note the article after the pronoun.

^x See ver. 13 (^a).

^y *bi-hā*, pers. pron. fem. sing., prop. *in or about her*, viz. the city, which is feminine. Comp. ver. 2 (^{c d}).

سَبَعَةَ زَدَفَعَاتٍ ١٥ فَلَمَّا ^a كَانَ ^c فِي الْسَّابِعَةِ ^d الْدَّفْعَةِ ^a ^d
 seventh-the time-the at was-it when-And ^c times seven

ضَرَبُوا ^f الْأَيَمَةَ ^g لِلْقَوْمِ ^h بِسَالَابَوَاقِ ⁱ فَقَالَ يُوشَعُ ^k بِسَالَابَوَاقِ ⁱ فَقَالَ
 people-the-to Joshua said-but ,trumpets-the-)(priests-the blew

جَلَبُوا ^l جَلَبَ ^m فَقَدْ ⁿ اعْطَاكُمْ ^o اللَّهُ ^p الْبَلْدَ ^q وَيَجِبُ ^a
 necessary-was-it-And place-the God-)(you-given-has already-for ,Shout

^z See ver. 3 (^{q r}).

VERSE 15.

^{a b c} See ver. 14 (^{a b c}).

^d ^{'d-daf-za-ti}, the article before the subst. fem. sing. gen. case (governed by the prep. *fi*). See ver. 2 (^k).

^e ^{'s-sā-bi-za-ti}, fem. of ver. 3 (^m).

^f See ver. 7 (^p). ^g See ver. 3 (^s). ^h See ver. 3 (^u).

ⁱ See ver. 1 (^a). ^k See ver. 7 (^e). ^l See ver. 9 (^t).

^m *fa-qad*, compounded of ^ف, prop. *and*, and ver. 1 (^e).

ⁿ ^{'sac-tā-kum}, pret. 3 pers. masc. sing., Conj. IV., from ^{عَطَا} irr. Parad. 6, § 16, and suff. 2 pers. masc. pl.

^o *sal-la-hu*, comp. ver. 1 (^b).

^p ^{'l-ba-la-da}, article and subst. acc. case. See ver. 6 (^e).

VERSE 16.

^a *wa-ya-ji-bu*, conj. ^و. Comp. ver. 2 (^a). Note the use of *the future for the imperfect*.

أَنْ تَكُونَ هَذِهِ الْمَدِينَةُ حَرَمًا وَجَمِيعَ مَا
 (is)-that all-and accursed city-)(this be-should that
 فِيهَا لَرَبِّ الْعَالَمِينَ إِلَّا رَاحَاتُ الْبَيَاعَةِ
 ,vender-the ,Rahab only ,worlds-the-of Lord-(the)-unto it-in

^b See ver. 2 (^b).

^c *ta-kū-na*, fut. *nasbated* (§ 11, rem. 3 (2), also note), 3 pers. fem. sing., from **كَانَ** irr. Parad. 5, § 16.

^d *ha-dzi-hi*, demon. pron. fem. sing., § 24, rem.

^e nominative of ver. 3 (^p). For the article, comp. ver. 14 (^v).

^f *hir-man*, subst. masc. sing. acc. case, lit. *a prohibition*, from حَرَم *to prohibit*.

NOTE.—**كَانَ** followed by a noun in the accusative, expresses *to be unto*, i. e. *to become*.

^g See ver. 2 (^e).

^h *mā*, interrog. pron., as a *relative*, § 26.

ⁱ *fi-hā*, prep. **فِي** with suff. 3 pers. fem. sing. Comp. ver. 2 (ⁱ).

^k *li-rab-bi*, pref. **لِـ** before subst. masc. sing. dat. case. Comp. ver. 6 (ⁱ).

^l *l-سَـاـلـاـمـاـنـاـ*, article before subst. masc., pl. of **عَالَم**, gen. case.

^m *sil-lā*, compounded of **إِنْ** *if*, and **لَا** *not*.

ⁿ *rā-hā-bu*, prop. name.

خَاصَةٌ هِيَ وَجَمِيعٌ مَنْ فِي بَيْتِهَا لَانَهَا ^p
 she-because ,house-her in (are)-who all-and , (is)-she excepted

خَبِيتٌ الرَّسُولُ الَّذِي كُنَّا بَعْتَنَاهُمْ وَخَاصٌ ^x
 especially-And .sent-had-we whom messengers-the concealed

^o *l-bay-yā-sa-tu*, article before subst. fem. sing., from the masc. بَيْاع, R. بَاعَ media *ي* to sell, to buy.

^q *hāṣ-sa-tun*, nom. fem. of ver. 14 (^s).

^q *hi-ya*, pers. pron. 3 pers. fem. sing., § 23.

^r See ver. 2 (^e).

^s *man*, interrog. pron., used as a *relative*, § 26.

^t See ver. 2 (^f).

^u *bai-ti-hā*, subst. بَيْت, with suff. 3 pers. fem. sing.

^v *li-san-na-hā*, compounded of ل for أَن that, and suff. 3 pers. fem. sing.

^x *hab-ba-ti*, pret. 3 pers. fem. sing., Conj. I., from خَبَّ, § 15.

^y *r-ru-su-la*, article before subst. masc. pl. of رَسُول, R. رَسْل to send.

^z See ver. 9 (^q).

^{aa} *kun-nā*, pret. 1 pers. pl., contracted for كَنَّا from كَانَ, used as an auxiliary to the next verb to express the pluperfect, and *ba-sa-th-nā-hum*, pret. 1 pers. pl., Conj. I., with suff. 3 pers. masc. pl., from بَعَثَ.

اَنْتُمْ اَحْفَظُوا اَنفُسَكُمْ مِنْ الْحَرْمَنِ^a تَشْرِهْوَا^b
 covet-you lest , (thing)-cursed-the against souls-your guard you

فَتَاخْذُوا مِنْ الْحَرْمَنِ^c فَتَجْعَلُوا عَسْكَرَ بَنِي^d
 children-(the)-of camp-the make-and , (thing)-accursed-the of take-and

VERSE 17.

^a See ver. 14 (^o), with conj. و.

^b *an-tum*, pers. pron. pl. masc., § 23.

^c *suḥ-fu-ḍū*, imp. masc. pl., Conj. I., R. حَفَظَ.

^d *n-fu-sa-kum*, subst. pl. (of **نفس** *(nafs)*) with suff. 2 pers. masc. pl.

^e See ver. 4 (^{aa}).

^f *l-hir-mi*, article and ver. 16 (^f), in the gen. case.

^g *li-sal-lā*, compounded of ل *for*, أَنْ *that*, and ل *not*.

NOTE.—The ل is often changed into ي for the sake of euphony, in which cases, as in the present, notwithstanding the ل, it is necessary, in reading, to convey something of the sound of the ي.

^h *tash-ra-hū*, fut. *A nasbated* (comp. ver. 16 ^c), 2 pers. masc. pl., from شَرَهُ.

ⁱ *fa-tā-hu-dzū*, conj. ف before fut. *nasbated*, 2 pers. masc. pl., Conj. I., from أَخْذَ irr. Parad. 1, § 16.

^k ^l See (^e ^f).

^m *fa-taj-ṣa-lū*, conj. ف before fut. *A nasbated* (see ^h), 2 pers. masc. pl., Conj. I., from جَعَلَ.

اَسْرَائِيلُ^p مُسْتَحْقُقٌ^q فَتَفْخِيمٌ^s الْحَمْرٌ^r وَكُلٌّ^a 18 وَكُلٌّ^a اَسْرَائِيلُ^p
 all-And .despicable-it-make-and ,curse-the-of deserving Israel-of
 فَهُوَ^h نَحْسَنٌ^e اَوْ^c حَدِيدٌ^g وَالَّتَّهُ^f نَحَاسٌ^b اَوْ^c نَحْبٌ^d فَصَنْدَقَةٌ^b اَوْ^c نَحْبٌ^d
 be iron-of or brass-of vessels-and gold or silver

ⁿ *sas-ka-ra*, acc. of ver. 6 (f).

^o *ba-nī*, pl. of ver. 5 (c), gen. case, ن dropped (for بَنِينْ) before another genitive.

^p *sis-ra-sai-la*, pr. name, gen. case, not declined.

^q *mus-ta-hiq-qa*, part. masc. sing. acc. case, agreeing with (n), Conj. X., from حَفْ. Comp. § 15.

^r See (f).

^s *fa-taf-lla-hū-hu*, conj. ف and fut. A nasbated, 2 pers. masc. pl., Conj. I., from فَصَحْ with suff. 3 pers. masc. sing.

VERSE 18.

^a *wa-kul-lu*, conj. و and ver. 4 (y).

^b *fil-ila-tin*, subst. fem. sing. gen. case, lit. *the whole of silver*.

^c *au*, conjunction.

^d *dza-ha-bin*, subst. masc. sing. gen. case.

^e *wa-sa-la-ti*, conj. و and subst. fem. sing. (collectively) gen. case.

^f *nu-hā-sin*, subst. masc. sing. gen. case.

^g *ha-dī-din*, subst. masc. sing. gen. case.

ٌقَدْسٌ كَلَّهُ يَدْخُلُ الْيَهُودَةَ ١٩
 .Lord-the-of treasury-(the) to go-shall-it ,God-to holy
 فَجَلَبَ الْقَوْمَ وَسَرَبُوا بِالْبَوَافِقِ وَكَانَ عِنْدَهُ
 at was-it-And .trumpets-the-)(blew-and people-the shouted-And

^h *fa-hu-wa*, conj. ف and pers. pron. 3 pers. masc. sing., lit. *for it (is)*.

ⁱ *qu-du-sun*, adj. masc. sing., from قدس *to be holy*.

^k *lil-la-hi*, pref. prep. ل, the article (ل elided and omitted) and subst. dat. case (governed by the preposition). Comp. ver. 1 (^b).

^l *yad-ku-lu*, fut. 3 pers. masc. sing., Conj. I., from دَخْلَ.

^m See ver. 10 (^h).

ⁿ *ha-zā-na-ti*, subst. fem. sing. dat. case (governed by the preceding prep.), R. خزن *to lay up*.

^o See ver. 6 (^l).

VERSE 19.

^a *fa-ja-la-ba*, conj. ف and pret. 3 pers. masc. sing.

^b See ver. 4 (^x).

^c *wa-đa-ra-bū*, conj. و and pret. 3 pers. masc. pl., Conj. I., R.

ضرب.

^d See ver. 3 (^u).

^e See ver. 7 (^a).

^f See ver. 4 (^b).

سِمَاعٌ ^hالْقَوْمِ صَوْتٌ ^kالْبُرُوقِ ^lجَلَبَ ^mالْقَوْمِ
 people-the shouted ,trumpets-the-of sound-(the) people-the-of hearing-(the)
 جَلَبَةً ⁿعَظِيمَةً ^oفَسَقَطَ ^pالسُّورُ ^qمِنْ مَكَانِهِ
 ,thereof-place-the from wall-the fell-and ,(one)-great-a ,shout-a
 وَصَعَدَ ^rالْقَوْمُ إِلَى ^sالْمَدِينَةِ ^tكُلُّ ^xوَاحِدٍ ^yمِنْ
 from one every city-the to people-the went-and

^g *si-mā-ṣi*, inf. noun, gen. case. Comp. ver. 4 (^g).

^h See ver. 7 (^e).

^{i k} See ver. 4 (^{h i}).

^{l m} See (^{a b}).

^{n o} See ver. 4 (^{n o}).

^p *fa-sa-qa-ta*, conj. فَ and pret. 3 pers. masc. sing.

^q *'s-sū-rū*, ver. 4 (^r) with the article elided.

^r See ver. 4 (^{aa}).

^s *ma-kā-ni-hi*, subst. masc. sing. ^{مَكَانٌ} (R. ^{كَانَ}, media, to exist, to be), and suff. 3 pers. masc. sing., § 23, rem. 3.

^t *wa-ṣa-ṣi-da*, conj. وَ and (pret. *I*) 3 pers. masc. sing. Comp. ver. 4 (^v).

^u See ver. 3 (^p).

^v See ver. 4 (^y).

^x *wā-hi-din*, num. masc. § 28, in the gen. case. Comp. ver. 4 (^{y z}).

مَكَانَهُ إِلَيْهِ مُقَابِلَهُ وَمَلَكُوا ^{الْمَدِينَةَ}
 .city-the captured-they-and ,direction-own-his in place-his
 20 وَاسْتَأْسَلُوا ^{جَمِيعَ} ^{مَنْ} ^{فِيهَا} ^{مِنْ} ^{رَجُلٍ}
 ,man of it-in (were)-that all exterminated-they-And

^y See (^r).

^z See (^s).

^{aa} See ver. 4 (^{bb}).

^{bb} *wa-ma-la-kū*, conj. و and pret. 3 pers. masc. pl., Conj. I.,
 from مَلَكَ.

^{cc} *'l-ma-dī-na-ta*, acc. of ver. 3 (^p).

VERSE 20.

^a *was-tā-ṣa-lū*, conj. و and pret. 3 pers. masc. pl., Conj. X.
 (preformative ل elided after و), from أَصْل (denominative from
 أَصْل a root), irr. Parad. 1, § 16.

^b *ja-mī-ṣa*, acc. of ver. 2 (^e).

^c See ver. 16 (^s).

^d See ver. 16 (ⁱ).

^e See ver. 4 (^{aa}).

^f See ver. 4 (^z).

وَامْرَأَةٌ وَصَبِيٌّ وَشَيْخٌ وَثُورٌ وَحَمَارٌ وَشَاةٌ
 ,sheep-of-and ,asses-of-and ,oxen-of-and ,old-of-and ,young-of-and ,woman-of-and
 بِحَدٍ السَّيْفِ
 .sword-the-of edge-the-with

^g *wam-rā-sa-tin*, subst. fem. sing. (used collectively) gen. case, from مَرٍ a man.

^h *wa-sa-biy-yin*, conj. و and subst. masc. sing. gen. case (from صَبِيٌّ) from صَبَا prop. 3rd rad. يِ to be or act childishly.

ⁱ *wa-shai-hin*, conj. و and subst. masc. sing. gen. case (from شَيْخٌ) from شَانٌ, media يِ to be or grow old.

^k *wa-thau-rin*, subst. masc. sing. (here used collectively) gen. case, from ثُورٌ.

^l *wa-hi-mā-rin*, subst. masc. sing. (used collectively) gen. case.

^m *wa-shā-tin*, subst. fem. sing. (collectively) gen. case; pl. شِيَاهٌ.

ⁿ *bi-had-di*, pref. prep. ب before subst. masc. sing., gen. case (governed by the preposition), R. حَدٍ to be sharp.

^o 's-sai-fi, article (elided) and subst. masc. sing. gen. case.

JOHN II.

١ وَفِي الْيَوْمِ^a الْثَالِثِ كَانَ عُرْسٌ فِي قَانَا
 Cana in marriage-a was-there ,third-the ,day-the on-And
 ٢ وَدَعَ^b هَنَاكَ^c يَسُوعَ^d وَكَانَتْ^e رَأْمُ^f وَكَانَتْ^g الْجَلِيلُ^h وَكَانَتْⁱ جَلِيلُ^j
 called-was-And .there Jesus-of mother-(the) was-and ,Galilee-of

VERSE 1.

^a 'th-thā-li-thi, article (elided) with num. adj. (§ 28), gen. case, agreeing with the preceding noun, and governed by the prep. **فِي**.

^b sur-sun, subst. masc. sing., R. *to bind, to adhere to, to be joyful.*

^c qā-nā, proper name, not declined.

^d 'j-ja-lī-li, article (elided) before prop. name, gen. case, governed by **فِي**.

^e wa-kā-nat, conj. و and pret. 3 pers. fem. sing., Conj. I., Parad. 5, § 16.

^f sum-mu, subst. fem. sing.; pl. **أَمَاتُ**.

^g ya-sū-ṣa, prop. name, gen. case. Comp. § 21, rem. 2.

^h hu-nā-ka, adverb. Other forms are **هَنَّا**, **هَاهَنَّا**.

VERSE 2.

^a wa-du-ṣi-ya, conj. و and pret. pass. 3 pers. masc. sing., Conj. I., irr., § 16, Parad. 9. Comp. passives, p. 31.

يَسْعَ^b وَتَلَامِيذَهُ إِلَيْهِ^{a3} الْعَرْسِ^c وَكَانَتْ^d الْخَمْرَةُ^e
wine-the)(-And marriage-the to disciples-his-and Jesus

قَدْ^c نَفَدَتْ^d فَقَالَتْ^e أُمْ يَسْعَ^f لَهُ^g
not-(is-There) ,him-to Jesus-of mother-(the) said-and ; wanting-been-had)(

^b *ya-sū-fu*, comp. ver, 1 (^g).

^c *wa-ta-lā-mī-dzu-hu*, conj. و before subst. masc. pl. (irr. of ^d تَلَمِيذَهُ لَمَدْ to submit one's self, and suff. 3 pers. m. sing.

NOTE.—The reading here in Walton is with ن instead of ن, but which is not acknowledged by the lexicographers.

^a 'l-*cur-si*, article before ver. 1 (^b), dat. case, governed by
إِلَيْهِ.

VERSE 3.

^a *wa-kā-na-ti*, i. q. ver. 1 (^e), here terminating with Kasra, for euphony's sake, to join this with the next word. See (^d).

^b 'l-*ḥam-ra-tu*, article and subst., with fem. term., but of com. gen. (here as a fem., comp. ^d), from خَمْرٌ to ferment.

^c See (^d).

^d *na-fi-dat*, pret. 3 pers. fem. sing., Conj. I., from نَفَدَ (§ 11, rem. 1). The verb كَانَ (to be) in the preterite is joined to another verb in the preterite, to express the pluperfect tense, thus here (^a and ^b) express *had been wanting*; قدْ (already) is usually put between كَانَ and the verb connected

خَمْرٌ لَهُمْ^g فَقَالَ⁴ مَا^b يَسْوَعُ^a لَهَا^c وَلَكَ^d فَقَالَ⁴ مَا^b يَسْوَعُ^a لَهَا^c وَلَكَ^d
 ,me-to-and thee-to What ,Jesus her-to said-And .them-to wine
 فَقَالَتْ⁵ سَاعِيَ^h بَعْدَ^e لَمْ^f صَرَعَتْ^g اِلْمَرْأَةُ^e اِيَّاهَا^d
 said-And .yet hour-my come-has not ?woman-() O

with it, especially when there are other verbs, in order to point out the anteriority of the one.

^e *fa-qā-lat*, conj. و and pret. 3 pers. fem. sing., from فَقَالَ, § 16, Parad. 5.

^f *la-hu*, pref. pret. ل with suff. 3 pers. masc. sing. Comp. Josh., ver. 5 (^g) and 9 (^h).

^g *ham-run*, i. q. (^b), but more frequently used in the fem. gen.

VERSE 4.

^a *la-hā*, pref. prep. ل with suff. 3 pers. fem. sing.

^b *la-ki*, pref. prep. ل with suff. 2 pers. fem. sing.

^c *wa-lī*, conj. و and pref. prep. ل with suff. 1 pers. sing.

^d *say-yu-hā*, interjection.

^e *'l-mar-sa-tu*, article and subst., i. q. Josh. ver. 20 (^g), here vocative, § 20, No. 3. ^f *lam*, adverb.

^g *tā-ti*, fut. apoc. for تَأْتِي, 3 pers. fem. sing., from اتِي, a doubly anomalous verb as to first and last radicals; comp. Irr. Verbs, Parad. 1 and 9. The conversion of the fut. into the pret., is effected by لَمْ, after which adverb the future is likewise apocopated, as in the present instance.

أَمْهَةَ لِلْخَدَامِ أَفْعَلُوا مَا يَأْمُرُكُمْ
 .(matter)-this-in you-command-shall-he what Do ,servants-the-to mother-his
 وَكَانَ هَنَاكَ سِتُّ أَحَاجِينَ حَجَارَةً مَوْضُوعَةً
 placed ,stone-of jars six there were-there-And

^h *sā-ṣa-tī*, subst. fem. sing., with suff. 1 pers. sing.,
 R. سَاعَ, media و. ⁱ *baṣ-du*, adverb.

VERSE 5.

^a See ver. 3 (^e).

^b *sum-mu-hu*, ver. 1 (^f) with suff. 3 pers. masc. sing.

^c *lil-hud-dā-mi*, pref. ل, article (ل elided and omitted) be-
 fore subst. masc. pl. (irr. of خَادِم), from خَدَم to serve.

^d *'f-ṣa-lū*, imp. masc. pl. (prosthetic ل elided), from فَعَلَ فعل.

^e *yāṣ-mu-ru-kum*, fut. 3 pers. masc. sing., Conj. I., with
 suff. 2 pers. masc. pl., from أَمْرَكُم, irr. Parad. 1, § 16.

^f *bi-hi*, pref. prep. ب with suff. 3 pers. masc. sing. (§ 30,
 rem. 1).

VERSE 6.

^a The verb in the sing. *impersonally*.

^b See ver. 1 (^h).

^c *sit-tu*, num. card., § 28.

^d *ṣa-jā-jī-na*, subst. fem. pl. Comp. (^f).

^e *ḥa-jā-ra-tin*, subst. pl. (irr. of حَبْرَ), gen. case.

لَتَطْهِيرِ الْيَهُودِ يَسْعَ كُلُّ وَاحِدٍ مَطْرِينِ
 measures-two one every containing ,Jews-the-of purifying-(the)-to-according

أَوْ ثَلَاثَةَ ٧ فَقَالَ لَهُمْ يَسْعَ أَمْلَوْا الْجَاجِينَ
 jars-the Fill ,Jesus them-to said-And .three or

s *mau-ðū-sa-tan*, part. pass., Conj. I., fem gen. (agreeing with *a*) acc. case, which case is not only used to designate the condition of the subject, but also to form prepositions, adverbs, and ablatives. R. *وضع* irr. Parad. 4, § 16.

g *li-tat-hī-ri*, pref. ل with inf. noun, gen. case, Conj. II., from طَهَرْ to be clean.

h *'l-ya-hū-di*, article before gentilic noun, gen. case.

i *ya-sa-su*, fut. *A*, 3 pers. masc. sing. (impersonally), Conj. I., from *وضع* irr. Parad. 4, § 16. The future is used to express the continuity of the action or state.

k *wa-hi-din*, num. gen. case. Comp. ver. 4 (*y z*).

l *mit-rai-ni*, subst. masc. dual., acc. case, from مَطْرِينِ, Gr. μέτρον.

m *tha-la-tha-tan*, num. acc. case, § 28.

VERSE 7.

a *'m-lu-su*, imp. masc. pl. (↑ prosth. elided), Conj. I., from *لَهُ* irr. Parad. 3, § 16. See also § 5, No. 5.

NOTE.—This verb is construed with two accusatives, viz. (*b c*).

مَاءٌ فَمَلَوْهُنَّ إِلَيْهِ فَوْقٌ⁸ وَقَالَ لَهُمْ أَسْتَقْرُوا
 Draw ,them-to said-he-And .brim-(the) to them-filled-they-and ,water-(with)
 الْآنَ وَنَأْوِلُ رَبِيعَ التَّكَاءِ فَوَدُوا⁹ وَلَمَّا
 when-And .(it)-bare-they-and ,feast-the-of governor-(the)-to (it)-present-and now

^b 'l-sa-jā-jī-na, ver. 6 (^d) with the article.

^c mā-san, subst. masc. sing. acc. case, from مَاءٌ for مَاءٌ, pl. مَاءٌ and مِيَاهٌ امْوَاهٌ.

^d fa-ma-la-su-hun-na, conj. فَ and pret. 3 pers. masc. pl. (لِ employed for the formation of the plural is here dropped before suff.), with suff. 3 pers. fem. pl.

^e fau-qin, lit. *extremity*, subst. masc. sing. dat. case, from فَاقْ (media وْ) to *exceed, surpass*.

VERSE 8.

^a 's-ta-qū, imp. masc. pl. (لِ elided), Conj. VIII., from سَقَيٌ. For the loss of the 3rd radical س, see irr. verb, Parad. 9, *imp.*

^b 'l-sa-na, adverb.

^c wa-nā-wi-lu, conj. و before imp. masc. pl., Conj. III., from نَالٌ irr. Parad. 5, § 16.

^d rai-sa-sā, subst. masc. sing. acc. case (lit. *present the governor*, sc. with it), R. رَأْسٌ to be set over, to preside.

^e 't-tu-ka-sa-ti, article (elided) and subst. fem. sing. gen. case; lit. *the reclining*, sc. at a banquet.

دَاقَ رَيْسَ الْتَّكَأَةِ ذَلِكَ الْمَاءُ الْمُتَحَوَّلُ
 changed-(^a) water-(^b) same-the feast-the-of governor-(the) tasted-had
 خَمْرًا وَلَمْ يَعْلَمْ مِنْ أَيْنَ هُوَ وَكَانَ
 servants-the (^c-but, (was)-it whence from knew not-and, wine-(into)^d)

^f *fa-wad-dau*, conj. ف and pret. 2 pers. masc. pl., Conj. II.,
 from وَدَى.

VERSE 9.

^a *dzā-qā*, irr. Parad. 5, § 16.

^b *rai-sa-su*, nom. of ver. 8 (^d). See note, Josh. ver. 17 (^g).

^c *dza-li-ka*, demonstrative pronoun.

^d *'l-ma-sa*, ver. 7 (^c) with the article (↑ elided).

^e *'l-mu-ta-haw-wa-la*, article and part. masc. sing. acc. case,
 passive of Conj. V., from حَال irr. Parad. 5, § 16.

NOTE.—و, the original radical in this class of verbs,
 which is otherwise quiescent, becomes here audible,
 on account of the characteristic doubling of this
 conjugation.

^f *ham-ran*, acc. of ver. 3 (^g).

^g *yaz-lam*, fut. A apoc. (§ 11, Note) 3 pers. masc. sing., from
 علم, § 10, rem. 1 and 2.

^h *sai-na*, adv. prop. *where*, preceded by *min* it becomes
 whence. ⁱ connect with (^l).

^k *'l-hud-dā-mu*, nom. of ver. 5 (^c) with the article.

يَعْلَمُونَ لَانْهُمْ مَلُوْا مَاءً فَدَعَا رَبِيْسَ التَّكَاءَ
feast-the-of governor-(the) called-and ,water-the in-filled-had they-because ,knew

الْعَرْوَسَ 10 وَقَالَ لَهُ كُلُّ اِنْسَانٍ يَأْتِيَ
p presents indeed man Every ,him-to said-And ,bridegroom-the

بِالشَّرَابِ الْجَيْدِ اُولًا وَإِنَّا سَكَرْوَا عِنْدَ ذَلِكَ
d then drunk-well-have-they when-and ,first ,good-the ,wine-the-)(

^l *yac-la-mū-na*, pl. of (^g), connected with (ⁱ), comp. ver. 3
(^d); for the fut. used here, comp. ver. 6 (ⁱ).

^m *li-san-na-hum*, compd. of ل for, ^{وَ} أن that, and suff. 3 pers.
masc. pl.

ⁿ *ma-la-su*, pret. 3 pers. masc. pl. Comp. ver. 7 (^a).

^o *fa-da-sā*, conj. ف and pret. 3 pers. masc. sing. irr. Parad.
6, § 16.

^p *'l-sa-rū-sa*, subst. masc. sing. acc. case. Comp. ver. 1 (^b).

VERSE 10.

^a *sin-sū-nin*, subst. com. gen. gen. case.

^b *sin-na-mā*, adverb.

^c *yā-ti*, fut. 3 pers. masc. sing., Conj. I., from أَتَيْ irr.
Parad. 9, § 16.

^d *bish-sha-rā-bi* (lit. with the wine, or drink), pref. ب, the
article (elided) and subst. masc. sing. gen. case, R. شَرَبْ to
drink, also to be thirsty.

يَأْتِي ^كبَالْدُون ^{صَرَعَتْ}أَفَانَتْ ^مأَبْقَيَتْ ^{صَرَعَتْ}الْخَمْرُ ^{صَرَعَتْ}الْجَيْدُ
 ,good-the ,wine-the kept-hast thou-and ;inferior-the-(presents-he
 يَأْتِي ^{صَرَعَتْ}الْكَانُ ^{صَرَعَتْ}الْيَوْمُ ^{صَرَعَتْ}هَذَا ^{صَرَعَتْ}الْأَيَّةُ ^{صَرَعَتْ}الْأَوَّلِيُّ ^{صَرَعَتْ}الَّتِي
)(-did which ,first-the ,miracle-the (is)-This ? now until
 فَعَلَهَا ^{صَرَعَتْ}فَعَلَهَا ^{صَرَعَتْ}فَعَلَهَا ^{صَرَعَتْ}فَعَلَهَا ^{صَرَعَتْ}فَعَلَهَا ^{صَرَعَتْ}فَعَلَهَا

^e *'j-jai-di*, adj. masc. sing. with the article, from جَيْدَ to have a slender, beautiful neck.

^f *aw-wa-lan*, adj. masc. sing., in the acc. case, used adverbially, R. أَوْلَ to prevent, precede.

^g *wa-si-dzā*, adverb.

^h *sa-ki-rū*, pret. 3 pers. masc. pl., from سَكَرَ.

ⁱ lit. at this, sc. time.

^k *bid-dū-ni*, pref. بْ, article and adj. masc. sing. gen. case, from دَانَ (med. و) to be inferior, bad, contemptible.

^l *sa-fa-ن-ta*, ٍ sign of interrogation, فْ conj. and pronoun, § 23.

^m *sa-b-qai-ta*, pret. 2 pers. masc. sing., Conj. IV., from بَقَى, prop. بَقِيٌّ to remain, stay.

ⁿ See (e).

^o *'il-sa-na*, adverb.

VERSE 11.

^a *ha-dzi-hi*, Jos. ver. 2 (n).

^b *'l-sa-ya-tu*, subst. fem. sing., R. أَوْيَ to be moved by the slightest affection.

^c *'l-sū-la*, adj. sing., fem. of أَوْلَ. Comp. ver. 10 (f).

يَسْوَعُ فِي قَانَةِ الْجَلِيلِ مَرْأَةَ مَسْجِدَةِ وَأَمِنَ
believed-and ,glory-his manifested-and ,Galilee-of Cana in Jesus

بِهِ تَلَامِيذَةَ اَنْحَدَرَ إِلَيْ 12 ثُمَّ بَعْدَ هَذَا اَنْحَدَرَ إِلَيْ
to down-went-he this after Then .disciples-his him-in

^a *'l-la-ti*, pron. relat. fem. sing. § 25, († elided).

^c *fa-sa-la-ha*, pret. 3 pers. masc. sing., with suff. 3 pers. fem. sing., R. فعل. The suff. is pleonastic, and is to be connected with the preceding pronoun, lit. *which her*, sc. the miracle; comp. the English *whom* used for persons, instead of *which him*.

f wa-sad-ha-ra, conj. *and* pret. 3 pers. masc. sing., Conj. IV., from  *to appear, be manifest.*

⁹ *maj-da-hu*, subst. masc. sing., ~~دَهْوَ~~, acc. case, with suff.
3 pers. masc. sing., R. ~~دَهْوَ~~ to excel in glory.

^h *wa-sa-mi-na*, conj. $\textcircled{9}$ before pret. 3 pers. masc. sing.,
§ 11, rem. 1.

ⁱ See ver. 2 (c).

VERSE 12.

^a *baε-da*, adv. prop. ver. 4 (*i*), in the acc. case.

^b *n-ha-da-ra*, pret. 3 pers. masc. sing., Conj. VII., from *حا* to descend.

كَفَرَ نَاحُومَ هُوَ وَامَّةٌ وَأَخْوَةٌ وَتَلَامِيذَهُ وَاقَامُوا
 abode-and :disciples-his-and ,brothers-his-and ,mother-his-and ,he ,Capernaum

هَنَاكَ أَيَّامًا نَّيْسِيرَةً فَصَحَّ الْيَهُودُ
 Jews-the-of passover-(the))-(And few-a days there

^c *ka-far-nā-hū-ma*, prop. name.

^d *wa-sum-mu-hu*, conj. و before ver. 5 (^b).

^e *wa-siḥ-wa-tu-hu*, subst. masc. pl. إِخْوَةٌ—though there are also other forms, as أَخْوَةٌ, أَخْوَةٌ, أَخْوَةٌ, etc.—irr. of أَخْ sing.) with suff. 3 pers. masc. sing.

^f *wa-sa-qā-mū*, conj. و before pret. 3 pers. masc. pl., Conj. IV., from قَامَ to stand, irr. Parad. 5, § 16, to which the pre-formative ل being added, this 4th conjugation is obtained.

^g See ver. 1 (^h).

^h *say-yā-man*, acc. of Josh., ver. 2 (^g). For the acc. case here, comp. ver. 6 (^f).

ⁱ *ya-sī-ra-tan*, adj. sing. (in form agreeing with the preceding noun, likewise singular, but collectively used for the plural) acc. case, fem. of يَسِيرٌ, R. يَسِيرٌ to be light, easy.

VERSE 13.

^a See (^d).

^b *fis-hu*, i. q. Heb. פִּסְבַּח.

فَوْجَدَ^a قَرْبَ^c فَصَدَ^e يَسُوعَ إِلَيْ^f يَهُوَشَلِيمَ^g
 found-he-And near-drawn-had already
 ,Jerusalem to Jesus went-and ,near-drawn-had already

فِي^b الْهَيْكَلِ^c بَاعَةً^d الْبَقَرِ^e وَالْكَبَابِشِ^f وَالْحَمَامِ^g وَصَيَارِفَ^h
 ,changers-and ,doves-of-and ,sheep-of-and ,oxen-of sellers temple-the in

^c See (^d).

^d *qa-ru-ba*, pret. 3 pers. masc. sing. (§ 11, rem. 1); for the construction of ^a ^c ^d see ver. 3 (^d).

^e *fa-ṣa-ṣi-da*, conj. ف before pret. 3 pers. masc. sing. (§ 11, rem. 1). Comp. Josh. 4 (^v).

^f *ya-rū-sha-lī-ma*, prop. name.

VERSE 14.

^a *fa-wa-ja-da*, conj. ف before pret. 3 pers. masc. sing.

^b *'l-hai-ka-li*, subst. masc. sing. gen. case, i. q. Heb. הַיְלָל.

^c *bā-ṣa-ta*, subst. pl. acc. case, irr. from the sing. بَاعِيْعُ, part. of بَاعَ, Parad. 5, § 16.

^d *'l-ba-qa-ri*, article and subst. sing., used collectively, acc. case, i. q. Heb. בְּכָר.

^e *wal-ki-bā-shi*, conj. و, article and subst. pl. (irr. of كَبَشٌ) gen. case; Heb. كَبَشٌ.

^f *wal-ḥa-mā-mi*, conj. و, article and subst. sing., used collectively, gen. case, R. حَمَمْ to be hot.

^g *wa-ṣa-yā-ri-fa*, conj. و and subst. masc. pl. (irr. of صَرَفٌ) acc. case (comp. ver. 6 ^f), R. صَرَفْ to turn.

جَلَوْسًا ^h ١٥ فَصَنَعَ مَنْخَرَةً ^b مِنْ حَبْلٍ ^c وَأَخْرَجَ ^d
 : sitting made-he-And : scourge-a of cord and out-drove-and

جَمِيعَهُمْ ^e مِنْ الْهَيْكَلِ ^f وَطَرَدَ ^g الْبَقَرَ ^h وَالْخِرَافَ ⁱ
 them-of-all from temple-the out-turned-and oxen-the and sheep-the-and

وَبَدَدَ ^j دَرَاهِمَ ^k الصَّيَارِفِ ^m وَقَلَبَ ⁿ مَوَابِدَهُمْ ⁱ
 scattered-and (the) money- money-(the) overthrew-and changers-the-of tables-their

^h *ju-lū-san*, inf. noun (collectively, for *sitting persons*) acc. case (see the preceding), from جَلَسَ to sit, sit down.

VERSE 15.

^a *fa-ṣa-na-ṣa*, conj. ف before pret. 3 pers. masc. sing.

^b *miḥ-sa-ra-tan*, subst. fem. sing. acc. case, R. خَصَرْ to take, lay hold of.

^c *ḥab-lin*, subst. masc. sing. gen. case. Comp. Heb. בָּלְבָלְ.

^d *wa-saḥ-ra-ja*, conj. و before pret. 3 pers. masc. sing., Conj. IV., from خَرَجْ to go out.

^e *ja-mī-ṣa-hum*, Josh. ver. 2 (^e) with suff. 3 pers. masc. pl.

^f *wa-ṭa-ra-da*, conj. و before pret. 3 pers. masc. sing.

^g acc. of ver. 14 (^d).

^h *wal-ki-rā-fa*, conj. و, article and subst. pl. (fractus) acc. case, from خَرْفْ sing.

ⁱ *wa-bad-da-da*, conj. و and pret. 3 pers. masc. sing., Conj.

16 وَقَالَ لِبَاعَةُ الْحَمَامِ أَحْمَلُوا هَذَا مِنْ هَهْنَا
 ,hence from this Take ,doves-)(-of sellers-(the)-to said-he-And
 لَوْلَا تَجْعَلُوا بَيْتَ أَبِي بَيْتَ الْتَّجَارَةِ
 .merchandise-of house-a father-my-of house-(the) make not-and

II., from **د** (here not contracted, on account of the characteristic Tashdid which the 2nd radical has to take) *to separate, remove.*

⁵¹⁰ ⁵¹¹
^k *da-rā-hi-ma*, subst. masc. pl. (irr. of ^{دِرْهَمٌ} or ^{دِرْهَمٍ}) acc.
 case.

¹ 's-sa-yā-ri-fi, gen. of ver. 14 (g) with the article.

^m *wa-qal-la-ba*, conj. و before pret. 3 pers. masc. sing.,
Conj. II., from **قلَّ** *to turn, overturn.*

VERSE 16.

^a *li-bā-sa-ti*, pref. \downarrow to dative of ver. 14 (e).

^b 'h-mi-lū, imp. of Josh. ver. 3 (^d).

^c *ha-hu-nā*, lit. *from here*. Comp. ver. 1 (^h).

^d *taj-sa-lū*, comp. Josh. ver. 17 (m).

^e *bai-ta*, subst. sing. acc. case, R. بَاتْ (media ي) *to stay the night, to lodge.*

f sa-bi, subst. masc. sing. (أَبُّ irr.), before gen. أَبِي, and so with suff. 1 pers. sing. Comp. § 19, rem. 1.

فَذَكَرَ تَلَامِيذَهُ أَنَّهُ مَكْتُوبٌ غَيْرَهُ بَيْتَكَ
 house-thy-of zeal-(The) ,written (is)-it-that disciples-his remembered-And

أَكَلْتُنِي فَاجَابَ قَائِلِينَ صَدَقَ الْيَهُودُ
 sign What ,saying Jews-the answered-And .up-me-eaten-has

^g *t-ti-jā-ra-ti*, article before subst. fem. sing. gen. case, from *تَجَرَّب* to trade.

VERSE 17.

^a *fa-dza-ka-ra*, conj. ف and pret. 3 pers. masc. sing.

^b *san-na-hu*, adv. with suff. ة, 3 pers. masc. sing.

^c *mak-tū-bun*, part. pass. of Conj. I., from كتب to write.

^d *gai-ra-tun*, subst. fem. sing., from غار (media ي) to be zealous.

^e *bai-ti-ka*, ver. 16 (^e), gen. case, with suff. 2 pers. masc. sing.

^f *sa-ka-lat-nī*, pret. 3 pers. fem. sing. with suff. 1 pers. sing., from أكل irr. Parad. 1, § 16.

VERSE 18.

^a *fa-sa-jā-ba*, conj. ف and pret. 3 pers. masc. sing., Conj. IV., from جاب, Parad. 5, § 16.

^b *l-ya-hū-du*, article before nom. of ver. 6 (^h).

^c *qā-si-lī-na*, part. masc., pl. of قايل. See Parad. 5, § 16.

تَرِينَا ^{وَ}حَتَّىٰ تَفْعَلَ هَذَا ^{صَنَعَ} الْأَفْعَالَ ^h
 them-Answered ^a deeds such doest-thou that ,us-thou-showest
 19 أَجَابُهُمْ
 up-it-raise-will-^{لـ}(even) I-and ,temple-^ـ(this Destroy ,saying Jesus
 أَقِيمَةٌ قَالَ لَهُمْ هَذَا ^a الْهِيْكَلُ وَإِنَّا ^e حَلَّوا ^c قَبْلًا ^b يَسْوَعُ
 يَسْوَعُ

^a *say-ya-ta*, interrog. pron. fem. sing. acc. case, § 26.

^b *sā-ya-tin*, gen. of ver. 11 (^b), lit. *what of sign*.

^c *tu-rī-nā*, fut. 2 pers. masc. sing., Conj. IV. (تَرِي) for تَرَأَيْ, from رَأَيْ, doubly anomalous; comp. Parad. 9 and 2 of § 16, and Conj. IV. of § 12), with suff. 1 pers. pl.

^d *hat-ta*, adverb.

^e *taf-ṣa-la*, nasbated of Josh. ver. 2 (^o).

^f *'l-saf-ṣā-la*, article before subst. masc. pl. (from فَعَلْ) acc. case, R. فعل *to do, make*.

VERSE 19.

^a *sa-jā-ba-hum*, pret. Conj. IV. of ver. 18 (^a), with suff. 3 pers. masc. pl.

^b *qā-si-lan*, sing. acc. case of ver. 18 (^c).

^c *hul-lū*, imp. masc. pl., Conj. I., from حل *to solve, loosen*. Comp. § 15.

^d *'l-hai-ka-la*, acc. of ver. 14 (^b).

^e *wa-sa-nā*, conj. و before pers. pron. 1 pers. sing., emphatic before the verb in the 1st person.

فِي ثَلَاثَةٍ ^جأَيَامٍ ^جهُلَّةٍ الْيَهُودُ فِي سَتٍ ^جهُلَّةٍ
 six In ,Jews-the. him-to said-And .days three in
 تَقْيِيمَةٍ ^جأَفَانِتٍ ^جهَذَا الْهِيْكَلُ ^جبَنِي ^جهَذَا سَنَةٌ ^جبَنِي ^جهَذَا ^جوَارْبَعِينَ ^جسَنَةٌ ^جبَنِي ^جهَذَا ^جوَارْبَعِينَ ^جوَارْبَعِينَ ^ج
 up-it-rear thou-wilt ,temple-)(this built-was year forty-and

f *su-qī-mu-hu*, fut. 1 pers. sing. of ver. 12 (*f*) (for the Damma of the preformative, *ا*, comp. fut. of the reg. Conj. IV., p. 20; *ا* of irr. Parad. 5, § 16; is changed, in this conj., into *ي*), with 3 pers. masc. sing.

g *tha-lā-tha-ti*, num. masc. gen. case. Comp. § 28.
h *say-yā-min*, pl. (fractus) of Josh. ver. 2 (*m*), gen. case. Comp. ver. 20 (*b*).

VERSE 20.

a *sit-tin*, *wa-sar-ba-ṣi-na*, § 28, No. 3.

b *sa-na-tan*, subst. fem. sing. acc. case, R. سَنَى (prop. سَنِي).

NOTE.—The numbers from 3 to 10 are followed by the thing counted in the pl. gen. case; beyond 10, the noun follows in the sing. acc. case, as above. The noun, however, may precede the numbers from 3 to 10, and then the latter correspond with the subst. as regards the cases.

c *bu-ni-ya*, pret. 3 pers. masc. sing., Conj. I., pass. § 16, Parad. 9, p. 31.

d *sa-fa-san-ta*, *ا* interrog. (§ 29, No. 1), *ف* conj., and pers. pron. 2 pers. masc. sing.

فِي ثَلَاثَةِ أَيَّامٍ 21 فَامَّا هُوَ فَعَنَى بِالْهَيْكَلِ جَسَدَهُ
 .body-his ,temple-the-by understood-truly he But ፩ days three in

وَلَمَّا 22 قَامَ مِنَ الْأَمَوَاتِ ذَكَرَ تَلَمِيذَةَ اللَّهِ
 he-that disciples-his remembered ,dead-the from rose-he when-And

لِهَذَا قَالَ فَأَمَّنَا بِالْكِتَبِ وَالْكَلْمَةِ
 word-the-and ,scriptures-the-in believed-they-and :spoken-had that-respecting

^e *tu-qī-mu-hu*, 2 pers. of (*f*).

VERSE 21.

^a *fa-sam-mā*, ف before conj.

^b *fa-sa-nā*, conj. ف, here emphatical, before pret. 3 pers. masc. sing. irr. Parad. 9, § 16.

^c *ja-sa-da-hu*, subst. masc. sing. acc. case (of جَسَد), with suff. 3 pers. masc. sing.

VERSE 22.

^a *qā-ma*, pret. 3 pers. masc. sing. irr. Parad. 5, § 16.

^b *'l-sam-wā-ti*, subst. masc. pl. irr., from مَاتَ, R. مَيْتَ to die.

^c *li-ha-dzā*, pref. ل before demon. pron.

^d *fa-sa-ma-nū*, conj. ف, and pl. of ver. 11 (*h*).

^e *bil-ku-tu-bi*, pref. ب, article, and subst. masc. pl. gen. case, irr. of كِتابٌ, from كَتَبَ to write.

الَّتِي ^g قَالَهَا يَسُوعَ 23 وَأَمَنَ ^a بِاسْمِهِ ^b كَثِيرُونَ
 many name-his-in believed-And Jesus)(-said-had which

أَنْ كَانَ بِيَرُوْشَلَيمَ ^c فِي عَيْدِ ^d الْفِصْحَ لَانَّهُمْ ^e عَانِيْتُمْ
 looked they-for ,passover-the-of feast-(the) on Jerusalem-in was-he when

^f *wal-ka-li-ma-ti*, conj. و, article, and subst. fem. sing. gen. case. Comp. Josh. ver. 9 (o).

^g *'l-la-ti*, fem. of Josh. ver. 9 (q).

^h *qā-la-hā*, pret. 3 pers. masc. sing., with suff. 3 pers. fem. sing., pleonastically referring to (f).

VERSE 23.

^a *wa-sa-ma-na*, conj. و before pret. 3 pers. masc. sing. For Madda, see § 5, No. 7.

^b *bis-mi-hi*, pref. ب before subst. masc. sing., (with ^{sc} أَسْمَعُ, prosthetic, for سَمُّ), gen. case, with suff. 3 pers. masc. sing.

^c *ka-thī-rū-na*, adj. masc., pl. of كَثِيرٌ, from كَثُرٌ to be many.

^d *sidz*, conjunction.

^e *si-di*, subst. masc. sing. gen. case, from عَادَ (media ي) to repeat, be accustomed, to turn, change.

^f *'l-fis-hi*, gen. of ver. 13 (b) with the article.

^g *lī-sa-nā-hum*, compd. of ل, أَنْ (that), and suff. 3 pers. masc. pl.

^h *si-ya-nū*, pret. 3 pers. masc. pl., Conj. III. (comp. Parad.

الآيات ^{صَدَقَاتٍ} الَّتِي ^{كَفَلَ} عَمَلَ ^{فَامَّا} يَسُوعُ ^{فَلَمْ} يَكُنْ ^{فَلَمْ} ²⁴
 did not Jesus But did-he which miracles-the-at
 لَمْ ²⁵ ^{وَلَمْ} ^{أَحَدٌ} ^{عَارِفًا} ^{بِكُلِّ} ^{كَانَ} ^{لَانَهُ} ^{يَامَنْتُهُمْ} ^{يَامَنْتُهُمْ}
 not-And one every-with acquainted was he-for them-in-confide

p. 30), from عَانَ, media يَ, irr. Parad. 8, § 16; so that when ل, characteristic of the third conjugation, is inserted after the first radical, the original ي is introduced as the second radical.

ⁱ 'l-sa-yā-ti, pl. (irr. or fractus) dat. case of ver. 11 (^b).

^k See ver. 11 (^d).

^l سَأَمِلَ, pret. 3 pers. masc. sing. (§ 10, rem. 1), where we ought to have mentioned that there are also some *transitive* verbs, with Kasra under the second radical.

VERSE 24.

^a See ver. 21 (^a).

^b fa-lam, conj. ف, here emphatic (comp. ver. 21 ^b) before adverb.

^c ya-kun, fut. 3 pers. masc. sing., Conj. I., apoc. (after ل) which also converts the fut. into a pret.) for يَكُونُ, from كَانَ; comp. § 16, Parad. 5, in which class the second radical و is regularly dropped in the fut. apoc. For the auxiliary character of this verb, comp. ver. 3 (^d).

^d ya-ma-nu-hum, fut. A, 3 pers. masc. sing., with suff. 3 pers. masc. pl., Conj. I., from أَمَنَ, Parad. 1, § 16.

^e Comp. ver. 23 (^g).

يَكْنَ يَحْتَاجُ أَنْ يَشْهَدَ لَهُ أَحَدٌ عَلَى إِنْسَانٍ^a
 ,men concerning one-any him-to testify-should that required

لَاهَ كَانَ يَعْلَمُ مَا فِي إِلَّا إِنْسَانٍ^b
 .man-)(in (is)-what knew he-for

f serves as an auxiliary to the following participle, to express the imperfect mood, lit. *was knowing*.

g *sa-ri-fan*, part. masc. sing., Conj. I., acc. case. Comp. ver. 6 (*f*).

h *bi-kul-li*, gen. of Josh. ver. 4 (*y*), governed by prep. بِ, with which the preceding verb is construed.

i *sa-ha-din*, adj. num. masc. sing. gen. case, § 28.

VERSE 25.

a b Comp. ver. 24 (*c d*); *yah-tā-ju*, fut. 3 pers. masc. sing., Conj. VIII. (from the pret. اِحْتَاجَ), R. حَاجَ, irr. Parad. 8, § 16.

c *yash-ha-da*, fut. *A* *nasbated* (after أَنْ, see § 11, rem. 1, also note), 3 pers. masc. sing., from شَهَدَ.

d See ver. 10 (*a*).

e *yas-la-mu*, fut. *A*, 3 pers. masc. sing., from عَلِمَ (§ 11, rem. 1); for the future used here instead of the preterite, see ver. 6 (*i*): this future is preceded by the auxiliary verb in the preterite, forming a *conctructio ad sensum*.

f *'l-sin-sā-ni*, article before ver. 10 (*a*).

القرآن

A L Q O R Ā N.

سورة التغابن

CHAP. LXIV.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 .gracious-the ,merciful-the ,God-of name-(the) In

يَسْبِحَ اللَّهُ مَا فِي السَّمَاوَاتِ وَمَا
 (is) whatever-and heavens-the in (is) whatever God-to praise-give-Shall 1

^a *bis-mi*, pref. بـ and subst. masc. sing. gen. case of اسم.
 Comp. John, ver. 23 (^b).

^{b c} *'r-rah-ma-ni* *'r-ra-hi-mi*, article before adj. masc. sing.
 gen. case, from رَحْمٌ to be merciful, gracious, propitious.

VERSE 1.

^a *yu-sab-bi-hu*, fut. 3 pers. masc. sing., Conj. II., from سُبْحَانَ to say (spoken of God), to praise, to use many words.

^b *'s-sa-ma-wā-ti*, article before subst. pl. gen. case, irr. of سَمَاءٌ, from سَمَاءٌ to be high.

NOTE.—Pl. سَمَاءَتْ terminates in all the oblique cases alike with Kasra, تـ.

فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
 ,praise-the him-to-and ,dominion-the-(belong) him-to ; earth-the in
 وَهُوَ عَلَيْكُلِّ شَيْءٍ قَدِيرٌ ۝ هُوَ الَّذِي
 who he-is-It 2 .mighty thing every over (is)-he-and
 خَلَقْتُمْ مَمْنُونَ ۝ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ
 ,believer-a (another) you-of-and, unbeliever-an (is-one) you-Of .you-created

^c 'l-sar-ili, article before subst. sing. gen. case.

^d 'l-mul-ku, article before subst. sing. com. gen., from مَلَكَ to possess, to have dominion over, to reign.

^e 'l-ham-du, article before subst. masc. sing., from حَمْدٌ to praise, to laud, give thanks.

^f shai-sin, subst. masc. sing. gen. case of شَيْءٌ, from شَيْءٌ to will.

^g qa-dī-run, adj. masc. sing. nom. case, referring back to وَهُوَ, from قَدِيرٌ to be strong, able, mighty.

VERSE 2.

^a 'l-la-dzī, relat. pron. masc. sing., § 25.

^b ḥa-la-qa-kum, pret. 3 pers. masc. sing., with suff. 2 pers. masc. pl.

^c fa-min-kum, compd. of فَ (and), مِنْ, and suff. 2 pers. masc. pl.

وَاللَّهُ بِمَا تَعْمَلُونَ ^{جَهَنَّمَ} ^{جَهَنَّمَ} خَلَقَ ^{جَهَنَّمَ}
 created-has-He 3 .beholding-(is) do-you whatever God-but
 السَّمَاوَاتِ ^{جَهَنَّمَ} ^{جَهَنَّمَ} وَالْأَرْضَ ^{جَهَنَّمَ} وَصُورَتُكُمْ ^{جَهَنَّمَ} فَأَحْسَنَ
 beautified-and ,you-fashioned-has-and ,truth-the-in earth-the-and heavens-the

^d *kā-fi-run*, prop., particip., masc. sing., as a noun of agency, from *kfr* to cover, conceal, deny.

^e *mūs-mi-nun*, subst. masc. sing., from ^{أَمْنٌ} or ^{أَمِنَ}. Comp. John, ver. 22 (^d).

^f *taṣ-ma-lū-na*, fut. *A*, 2 pers. masc. pl., Conj. I., from عمل.

^g *ba-ṣi-run*, a verbal subst. or noun of agency (of which grammarians give thirty-three different forms), masc. sing., from *بَصِرٌ* to see.

VERSE 3.

^a See ver. 2 (^b). ^b See ver. 1 (^b) and note.

^c *wal-sar-ḍla*, conj. و before acc. of ver. 1 (^e).

^d *bil-ḥaq-qi*, pref. ب, article, and subst. masc. sing. gen. case, from *حق* to be necessary, right, just.

^e *wa-ṣaw-wa-ra-kum*, conj. و before pret. 3 pers. masc. sing., Conj. II., from *صار* (to cut, divide), media و, which in this conjugation is introduced and made audible on account of Tashdid characteristic (comp. Parad. 5, § 16), with suff. 2 pers. masc. pl.

صُورَكُمْ ^{وَالَّتِيْهِ} ^{الْمَصِيرُ} ^{يَعْلَمُ} مَا فِي
 in (is) what knows-He ⁴ returning-the (is) him-to-and ,forms-your

السَّمَاوَاتِ ^{وَالْأَرْضِ} ^{وَيَعْلَمُ} مَا ^{تَسْرُونَ} وَمَا
 whatever-and conceal-you whatever knows-he-and ,earth-the-and heavens-the

تَعْلِتُونَ ^{وَاللَّهُ عَلَيْهِ} ^{بِذَاتِ} ^{الصَّدْرِ}
 hearts-the-of state-(the)-with acquainted (is) God-and ; manifest-you

s fa-sah-sa-na, conj. ف and pret. 3 pers. masc. sing.,
 Conj. IV., from حسن to be good, fair, elegant.

s su-wa-ra-kum, subst. pl. acc. case of صورَةٌ, oftener صورَةٌ.
 Comp. (e).

^h *wa-si-lai-hi*, conj. و and prep. إِلَى, with suff. 3 pers. masc. sing.

ⁱ *'l-ma-si-ru*, article before verbal subst., see ver. 2 (g),
 masc. sing., from صَارَ, media ي, to turn, turn round, to belong to.

VERSE 4.

^a *yaل-la-mu*, fut. *A*, 3 pers. masc. sing., from علمٍ. For the use of the future, see John, ver. 6 (i).

^b *tu-sir-rū-na*, fut. 2 pers. masc. pl., Conj. IV., from سر to conceal (§ 15).

^c *tuل-li-nū-na*, fut. 2 pers. masc. pl., Conj. IV., from علن to be manifest.

^d *sa-lī-mun*, verbal subst. masc. sing. Comp. (a).

هُوَ الَّمْ يَأْتِكُمْ نَبَأً^b الَّذِينَ كَفَرُوا مِنْ قَبْلِ^f
?old-of from disbelieved who-those-of report-a you-reached not-(Has) 5

فَذَاقُوا وَبَالَ^g أَمْرِهِمْ وَلَهُمْ عَذَابٌ^k
torment (reserved-is)-them-for-and, doing-their-of punishment-(the) tasted-they-how

^e *bi-dzā-ti*, pref. ب before subst. fem. sing. gen. case, from
ذُو, masc., lit. *essence, substance*.

^f *'s-su-dū-ri*, article before subst. masc. pl. irr., from صدر
sing.

VERSE 5.

^a *sa-lam*, lit. *whether not*, ؟ interrog. particle and لـ *not*.

^b *yās-ti-kum*, John, ver. 10 (^c) with suff. 2 pers. masc. pl.

^c *na-ba-su*, subst. masc. sing., from نبأ *to announce*.

^d *'l-la-dzī-na*, relat. pron. masc. pl., § 25.

^e *ka-fa-rū*, pret. 3 pers. masc. pl. Comp. ver. 2 (^d).

^f *qab-lu*, comp. Josh. ver. 4 (^{bb}).

^g *fa-dzā-qū*, conj. ف and pret. 3 pers. masc. pl., from ذاق irr., Parad. 5, § 16.

^h *wa-bā-la*, subst. masc. sing. acc. case, from وبل *to propel, to drive*.

ⁱ *am-ri-him*, subst. masc. sing. gen. case (of أمر), from
أمر *to command*.

^k *sa-dzā-bun*, subst. masc. sing. R. عذب *to hinder, restrain*.

الْيَمِّ ۚ وَذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رَسُلُهُمْ^d
 apostles-their them-to come-had-)(that-because ,this-(And) 6 .excruciating
 بِالْبَيِّنَاتِ فَقَالُوا أَبْشِرْ^g يَهُدُونَا فَكَفَرُوا
 disbelieved-they-And ? us-direct-shall Flesh ,said-they-but ,demonstrations-with

ⁱ *a-lī-mūn*, adj. masc. sing. ^{أَلْمٌ} *to inflict pain.*

VERSE 6.

^a *bi-sa-nā-hu*, compd. of ^{بِ} *in*, ^{أَنْ} *that*, and suff. ^{وَ} *it*.

^b *kā-nat*, pret. 3 pers. fem. sing., from ^{كَانَ}, helps to form the pluperfect. Comp. John, ver. 3 (^b).

^c *tā-tī-hūm*, fut. 3 pers. fem. sing., with suff. 3 pers. masc. pl. Comp. ver. 5 (^b).

^d *ru-su-lu-hūm*, subst. masc. pl. irr. of ^{رَسُولٌ}, with suff. 3 pers. masc. pl., from ^{رَسِّلَ} *to send.*

^e *bil-bay-yi-nā-tī*, pref. ^{بِ}, article, and subst. fem. pl. of ^{بَيِّنَةٍ}, from ^{بَيَّنَ} *to distinguish, to explain.*

^f *fa-qā-lū*, conj. ^{فَ} and pret. 3 pers. masc. pl., from ^{قَالَ}, Parad. 5, § 16.

^g *sa-ba-sha-run*, ^{أَ} interrog. particle and subst. masc. sing.

^h *yah-dū-na-nā*, fut. 3 pers. masc. pl., Conj. I., with suff. 1 pers. pl., from ^{هَدَى}.

وَتَوَلَّوْا ⁱ وَاسْتَغْنَيَ الَّهُ وَاللَّهُ ^{يَغْنِي}
 sufficient-self (is) God-and , God is-rich-but ; away-turned-and

أَن لَّمْ ^b كَفَرُوا أَن ^c الَّذِينَ ^d زَعْمَ ^e حَمِيدٌ ^m
 not that disbelieve that-those Imagine 7 .praised-be-to-worthy (and)

يَبْعَثُونَ ^f قُلْ ^g بَلَى ^h وَرَبِّي ⁱ لَتَبْعَثُنَّ
 ; raised-be-shall-you ,Lord-my-by ,Surely ,say ? dead-the-from-raised-be-shall-they

ⁱ *wa-ta-wal-lau*, conj. و and pret. 3 pers. masc. pl., Conj. V., from **وَلَى**

^k *was-taq-nā*, conj. و with pret. 3 pers. masc. sing., Conj. X., R. **غَنِي** to be rich; God is said to be rich, i. e. not needing any one, or any one's testimony.

^l *ga-ni-yun*, adj. masc. sing. Comp. the preceding.

^m *ha-mī-dun*, verbal subst. Comp. ver. 1 (e) and ver. 2 (g).

VERSE 7.

^a *za-sa-ma*, pret. 3 pers. masc. sing., used distributively instead of the plural.

^b *lan*, i. q. لَّا.

^c *yub-sa-thū*, fut. 3 pers. masc. pl. *nasbated* (after **لَن**, § 11, note), passive of Conj. I., from **بَعَثَ**.

^d *qul*, imp. masc. sing., from **قَالَ**, Parad. 5, § 16.

^e *ba-lā*, adverb.

ثُمَّ لَتَنَبُّوْنَ ^ه عَلَيْكُمْ وَذِلِّكَ عَلَيْكَ بِمَا عَمِلْتُمْ وَذَلِّكَ عَلَيْكَ
 with this-for ; done-have-you what-of informed-be-shall-you-verily then

اللَّهُ يَسِيرٌ ^ك فَامْنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ
 light-the-and ,apostles-his-and ,God-in therefore-Believe 8 .easy (is)-God

الَّذِي أَنْزَلَنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
 .acquainted (is) do-you what-with God-and ,down-sent-have-we which

^f *wa-rab-bī*, conj. و (§ 31) and subst. masc. sing. with suff. 1 pers. sing. Comp. Josh. ver. 6 (^l).

^g *la-tub-za-thun-na*, pref. ل as an affirmative adv. (§ 29, No. 3) before fut. parag. (§ 11, No. 3, and note), 2 pers. masc. pl. Comp. ver. 5 (^c).

^h *la-tu-nab-ba-zun-na*, ل (comp. preced.) and fut. parag. 2 pers. masc. pl. passive of Conj. II. ; for the R. see ver. 5 (^c).

ⁱ *za-mil-tum*, pret. 2 pers masc. pl. Comp. ver. 2 (^f).

^k *ya-sī-run*, adj. masc. sing. Comp. Josh. ver. 12 (ⁱ).

VERSE 8.

^a *fa-za-mi-nū*, conj. ف and imp. masc. pl., Conj. IV. Comp. § 5, No. 7.

^b *wa-ra-sū-li-hi*, subst. masc. sing. gen. case (after ب of the preceding word), with 3 pers. masc. sing. Comp. ver. 6 (^d).

^c *wan-nū-ri*, conj. و, article, and subst. masc. sing. gen. case. Comp. preceding.

٩ يَوْمَ يَجْمِعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمٌ
 day-(the) (is)-that ,assembly-of day-(the)-for you-assemble-will-he day-a-On 9
 الْتَّغَابُنُ وَمَنْ يُؤْمِنُ بِاللَّهِ وَيَعْمَلْ صَالِحًا
 ,righteousness do-and God-in believe-shall whosoever-And .deception-mutual-of

^a *san-zal-nā*, pret. 1 pers. pl., Conj. IV., from ^{نَزَلَ} *to descend*.

^b *ha-bī-run*, adj. masc. sing., from ^{خَبِيرٌ} *to be expert, to know*.

VERSE 9.

^a *yau-ma*, subst. in the acc. case adverbially.

^b *yaj-ma-ṣu-kum*, fut. 3 pers. masc. sing., Conj. I., with 2 pers. masc. pl., from ^{جَمْعٌ}.

^c *'t-ta-ŷā-bu-ni*, article before subst. masc. sing. gen. case, from ^{غَبَنَ} *to defraud, deceive*.

NOTE—By *the day of mutual deception* is understood the day of judgment, when, according to the doctrine of the prophet of Mecca, the righteous will deceive the wicked, by taking the places which the latter would have occupied in Paradise, had they been true believers. The word, therefore, is used for the heading of this chapter.

^d *yū-min*, fut. 3 pers. masc. sing. apoc. (after ^{مَنْ}, § 11, note), Conj. IV., from ^{أَمِنَ} (comp. Parad. 1, § 16); in consequence of the Damma with preformative, characteristic of this conjugation, the radical ^ل is changed to ^و.

يَكْفَرُ عَنْهُ سَيِّاهَةُ وَيَدْخُلُهُ جَنَّاتٍ^g
 (where)-gardens-into him-introduce-shall-he-and ,sins-his him-from expiate-shall-he
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا^m
 .ever-for therein dwelling ,rivers-the them-beneath from flow-shall
 ابْدَأⁿ

^e fut. apoc. Comp. preceding and ver. 8 (^e).

^f *sā-li-han*, subst. masc. sing. acc. case, from صَلَحٌ to be right, upright.

^g *yu-kaf-fir*, fut. apoc., 3 pers. masc. sing., Conj. II., from كَفَرَ to cover.

^h *can-hu*, prep. with suff. 3 pers. masc. sing.

ⁱ *sai-yā-ti-hi*, subst. fem. pl., gen. case (governed by the preceding prep.), irr., from the sing. سَيِّةٌ, from سَاءٌ, prop. سُوا to be evil, to do evil; suff. 3 pers. masc. sing.

^k *wa-yud-kil-hu*, conj. و, fut. 3 pers. masc., Conj. IV., with suff. 3 pers. masc. sing., from دَخَلَ.

^l *jan-nā-tin*, subst. fem. pl., dat. case, irr. from جَنَّةٌ sing., from جَنَّ to cover.

^m *taj-rī*, fut. 3 pers. fem. sing., Conj. I., from جَرِي, Parad. 9, § 16.

ⁿ *tah-ti-hā*, تَحْتٌ, prop. subst., what is beneath, with suff. 3 pers. fem. sing., used distributively.

ذَلِكَ الْفَوْزُ الْعَظِيمُ ۚ وَالَّذِينَ كَفَرُوا ۚ وَكَذَّبُوا
 false-as-declare-and disbelieve who-those-But 10 .great-the ,salvation-the (is)-This

بِإِيمَانِنَا ۚ أَوْلَائِكَ أَصْحَابُ النَّارِ ۖ الَّذِينَ حَالَّدُوا
 ,therein abiding ,fire-the-of inhabitants-(be-shall) those ,signs-our-)(

^o 'l-an-hā-ru, article before subst. masc. pl., irr. from
 نَهْرٌ, from نَهَرٌ to flow.

^p hā-li-dī-na, part. masc., pl. of خَالِدٌ, from خَلَدَ.

^q sa-ba-dan, subst. masc. sing., *perpetuity*, in the acc. case, used adverbially.

^r 'l-fau-zu, article and subst. masc. sing., from فَازَ to escape.

^s 'l-za-dī-mu, adj. masc. sing. عَظِيمٌ to be great.

VERSE 10.

^a wa-kadz-dza-bū, conj. و before pret. 3 pers. masc. pl., Conj. II., from كَذَبَ to lie.

^b bī-ā-yā-tī-na, pl., irr. of John 11 (^b), gen. case (governed by بِ pref.), with suff. 1 pers. pl.

^c sū-lā-i-ku, another form for أَوْلَاءِ, § 24.

^d saṣ-hā-bu, subst. masc. pl., irr. of صَاحِبٌ, from صَحَبَ to associate with.

^e 'n-nā-ri, article before subst. masc. sing., gen. case, from نَارٌ, prop. نورٌ to shine.

وَبَيْسٌ ^g الْمَصِيرٌ ۝ إِنَّمَا أَصَابَ مِنْ هَمْسَيَةٍ إِلَّا
 except events of happens Nothing 11 ! passage-the-(be-will) wretched-and
 بِإِذْنِ اللَّهِ وَمَنْ يُوْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ
 ,heart-his direct-will God-in believes whosoever-and ,God-of permission-with
 وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ وَأَطِيعُوا اللَّهَ ۝ وَأَطِيعُوا
 obey-and ,God obey-And 12 .acquainted-(is) circumstance every-with God-and

^f *wa-bī-sa*, conj. و before adj. masc. sing., acc. case (comp. John, ver. 6 ^f), from بَيْسٌ, prop. بَاسْ to be miserable.

^g See ver. 3 (^h).

VERSE 11.

^a *sa-sā-ba*, pret. 3 pers. mašc. sing., Conj. IV., from صَابَ.

^b *mu-ṣī-ba-tin*, subst. fem. sing., gen. case, from the preceding.

^c *il-lā*, adverb.

^d *bi-sidz-ni*, pref. ب before subst. masc., gen. case, from أَذْنَ to permit.

^e *yah-di*, fut. 3 pers. masc. sing. apoc. Comp. ver. 6 (^h).

^f *qal-ba-hu*, subst. masc. sing., acc. case of قَلْبٌ.

^g See ver. 1 (^f).

^h See ver. 4 (^d).

VERSE 12.

^a *wa-sa-tī-sū*, conj. و and imp. masc. pl., Conj. IV., from طَاعَ, Parad. 8, § 16.

الرَّسُولَ فَإِنْ تَوْلِيتُمْ فَإِنَّمَا عَلَيْهِ رَسُولُنَا
 (enjoined-is)-apostle-our upon verily-then ,away-turn-ye if-and ,apostle-the
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا لَا إِلَهَ إِلَّا هُوَ وَعَلَيْهِ اللَّهُ
 God upon-and ,he but God no ,God 13 .public-the ,preaching-the
 فَلِيَتَوَكَّلِ الْمُؤْمِنُونَ إِنَّمَا يَا أَيُّهَا الَّذِينَ آمَنُوا
 ,believe who-those ! Oh .faithful-the rely-let

^b *'r-ra-sū-la*, article before subst. masc. sing., acc. case.
 Comp. ver. 6 (^d).

^c *ta-wal-lai-tum*, pret. 2 pers. masc. pl. Comp. ver. 6 (ⁱ).

^d *fa-sin-na-ma*, compd. of فَ conj., لِنْ and مَا as an adverb.

^e *ra-sū-li-na*, subst. masc. sing., gen. case (governed by the preceding prep.), with suff. 1 pers. pl. See ver. 6 (^d).

^f *'l-ba-lā-ǵu*, article before subst. masc. sing. بلغ to be eloquent.

^g *'l-mu-bī-nu*, article before adj. masc. sing., from بَانَ (med. ي) to be manifest.

VERSE 13.

^a *fal-ya-ta-wak-ka-li*, فَ consequential, لِ as an affirmative adverb, and fut. 3 pers. masc. sing., Conj. V., from وَكَلْ to commend.

^b *'l-mū-mi-nū-na*, article before pl. of ver. 2 (^e).

إِنْ مِنْ أَرْوَاحِكُمْ وَأَوْلَادَكُمْ عَدُوا لَكُمْ
 ,you-to enemies-(are-some) children-your-of-and wives-your of ,surely

فَاحْذِرُوهُمْ وَإِنْ تَعْفُوا وَتَصْفِحُوا وَتَغْفِرُوا
 ,(offences-their)-cover-and ,pardon-and ,forgive-ye if-and ;them-of-beware

VERSE 14.

^a *yā-say-yu-hā*, two interjections frequently used together in invocations.

^b *saā-ma-nū*, pret. 3 pers. masc. pl., Conj. IV. Comp. § 5, No. 7.

^c *saz-wā-jī-kum*, subst., com. gen., pl., irr. of زوج, gen. case, with suff. 2 pers. masc. pl.

^d *wa-āu-lā-di-kum*, conj. و before subst. pl., irr. of ولد, from ولد to bear, with suff. 2 pers. masc. pl.

^e *sa-duw-wan*, subst., com. gen., acc. case sing., used collectively, from عاد to be unjust towards any one, to hate.

^f *fah-dza-rū-hum*, pref. ف (emphatical) before imp. masc. pl., from حذر, with suff. 3 pers. masc. pl.

^g *taṣ-fū*, fut. 2 pers. masc. pl. apoc. (after إِنْ, § 11, note), Conj. I., from عفا to obliterate.

^h *wa-taṣ-fa-hū*, conj. و before fut. 2 pers. masc. pl. apoc., from صفع to turn away from, to ignore.

ⁱ *wa-taḡ-fi-rū*, conj. و before fut. I (see note, John 23 ¹), 2 pers. masc. pl. apoc. R. غفر.

فَإِنَّ اللَّهَ كَفُورٌ بِرَحِيمٍ ١٥ إِنَّمَا أَمْوَالَكُمْ
 wealth-your ,Surely 15 .merciful ,forgiving (is)-God ,verily-then
 وَأَوْلَادَكُمْ فِتْنَةٌ وَاللَّهُ عَنْهُ أَجْرٌ عَظِيمٌ
 .great reward (is)-him-with ,God-but ,temptation-a (are)-children-your-and
 ١٦ فَاتَّقُوا اللَّهَ مَا مَنَعَكُمْ وَاسْمَعُوا وَاطِّبُعُوا
 ,obey-and hear-and ,able-are-ye as-much-as God Fear 16

^k *ga-fū-run*, adj. masc. sing. Comp. the preceding.

^l *ra-hī-mūn*, comp. the heading.

VERSE 15.

^a *sam-wā-lu-kum*, subst. masc. pl., irr. of مَالٌ, from مَالَ to be rich.

^b *wa-au-lā-du-kum*, conj. و before gen. case of ver. 14 (^d).

^c *fit-na-ton*, subst. fem. sing., فِتْنَةٌ to try, essay, struggle.

^d *saj-run*, subst. masc. sing., from أَجْرٌ to reward, repay.

VERSE 16.

^a *fat-ta-qū*, pref. فَ (emphatical) before imp. masc. pl., Conj. VIII., from وَقَيٍ, doubly anomalous. Comp. reg. Conj. VIII. with irr. § 16, Parad. 4, for و, and Parad. 9, for ي.

^b *'s-ta-taṣ-tum*, pret. 2 pers. masc. pl., Conj. X. of طَاعَ. Comp. ver. 12 (^a).

^c *was-ma-ṣū*, conj. و, and imp. masc. pl. Conj. I., from سَمِعَ.

^d See ver. 12 (^a).

وَانْفَقُوا مَحْيِيًّا لِنَفْسِكُمْ وَمَنْ يُوقَ^h
 kept-is whatsoever-and ,souls-your-of good-the-for wealth-your-spend-and

شَهْ نَفْسَهُ ^kفَالَّذِكَ هُمُ الْمُفْلِحُونَ^m إِنْ
 If 17 .prosperous-the (are)-who those-(of-is-he) soul-his-of covetousness-from

تَقْرِبُوا اللَّهَ قَرْبًا حَسَنًا يَضَاعِفَهُ لَكُمْ وَيَغْفِرُ^a
 forgive-and ,you-to it-double-will-he ,(one)-good-a ,loan-a God lend-you

^e *wa-sa-an-fi-qū*, conj. و and imp. masc. pl., Conj. IV., from
 نَفَقْ to go out.

^f *ħai-ran*, subst. masc. sing., acc. case (for the formation of
 the prep. ل, comp. John, ver. 6 ^f), from خَارَ.

^g *li-sa-nu-si-kum*, prep. ل before subst. pl. of نَفْسٌ, gen.
 case, with suff. 2 pers. masc. pl.

^h *yū-qā*, fut. 3 pers. masc. sing., pass. of Conj. I., apoc.
 (after مَنْ, § 11, note), يُوْقِي, from وَقَيْ. Comp. (a).

ⁱ *shuh-ha*, subst. masc. sing., acc. case (comp. John, ver. 6 ^f),
 from شَحْ to be greedy.

^k *naf-si-hi*, sing. of (g), gen. case, with 3 pers. masc. sing.

^l *fa-sū-lā-si-ka*, pref. ف (emphatical), and ver. 10 (c).

^m *'l-muf-li-hū-na*, article before subst. masc. pl., from
 فَلْيَحْ, Conj. IV., to prosper.

VERSE 17.

^a *tuq-ri-dū*, fut. 2 pers. masc. pl. apoc. (after إِنْ), Conj. IV.,
 from قَرْفَ to cut, cut off.

الْغَيْبِ^b الْعَالَمُ^a حَلِيمٌ^g شَكُورٌ^f حَلِيمٌ^h وَاللَّهُ^c لَكُمْ^e
 ,concealed-is-what Knowing ,intelligent ,grateful (is)-God-for ,you
 .الْحَكِيمُ^d الْعَزِيزُ^e الشَّهَادَةُ^c وَالشَّهَادَةُ^f
 .wise-the ,mighty-the ,manifest-is-what-and

^b *qar-dan*, subst. masc. sing., acc. case. See (a).

^c *ha-sa-nan*, adj. masc. sing., acc. case, from حَسَن to be good.

^d *yu-dā-sif-hu*, fut. 3 pers. masc. sing., Conj. III., from ضَعْفٌ with suff. 3 pers. masc. sing.

^e *wa-yaj-fir*, conj. و, with fut. 3 pers. masc. sing. apoc., from غَفَر to cover.

^f *sha-kū-run*, adj. masc. sing., from شَكَرٌ to be grateful.

^g *ha-lī-mun*, adj. masc. sing., from حَلَمٌ to be intelligent.

VERSE 18.

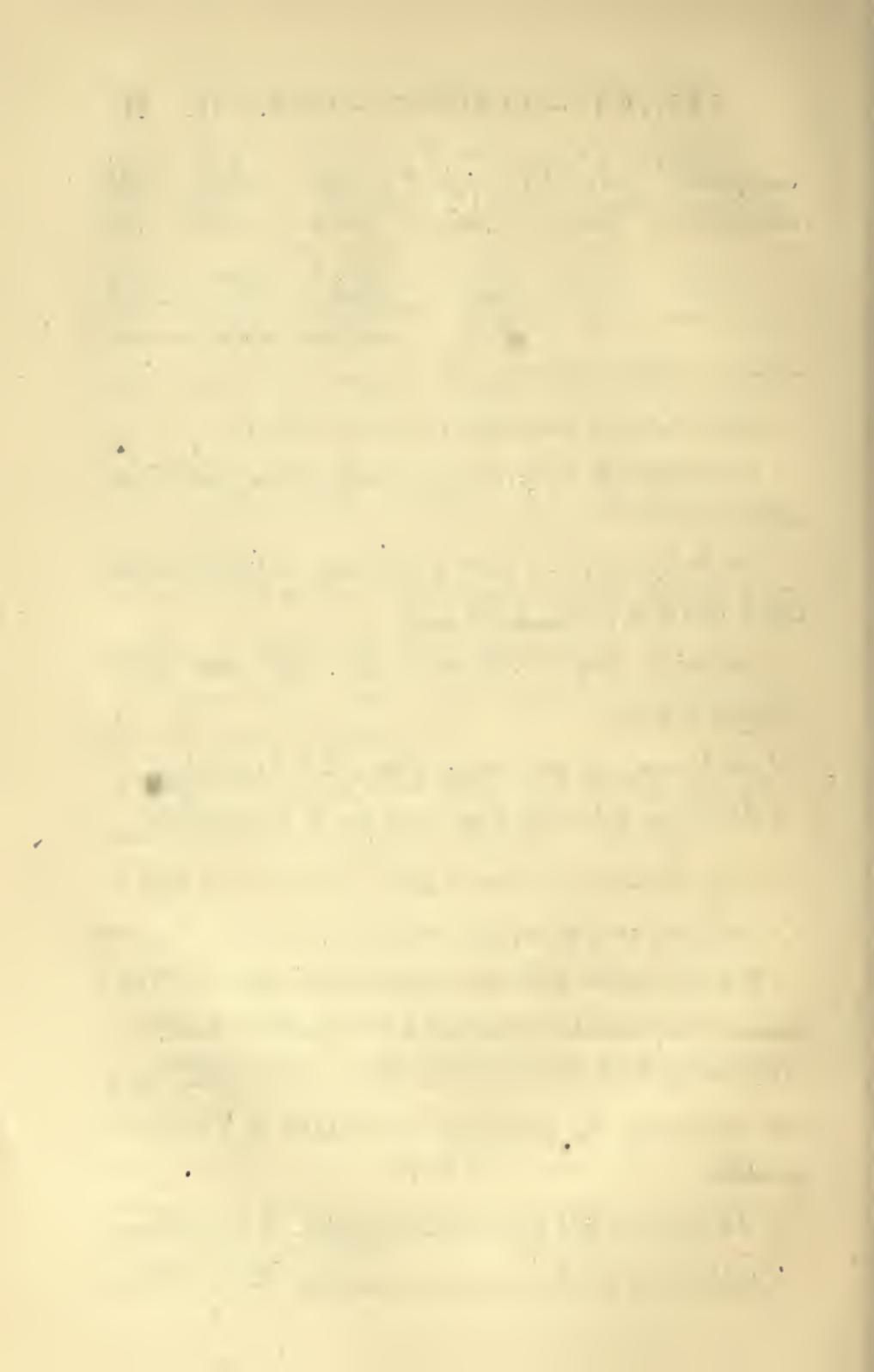
^a *sa-li-mu*, part. masc. sing., from عَلِمٌ.

^b *'l-ǵai-bi*, article and subst. masc. sing., gen. case (lit. knower of the concealed), from خَابٌ to be invisible, absent.

^c *wash-sha-hā-da-ti*, conj. و, article, and subst. fem. sing., gen. case (comp. the preceding), from شَهَدٌ to be present, to be witness.

^d *'l-sa-zī-zu*, article before adj. masc. sing. عَزٌ to be strong.

^e *'l-ha-kī-mu*, article before adj. masc. sing., حَكَمٌ to be wise.



GRAMMATICAL EXERCISES

BLENDDED IN

FAMILIAR AND EASY PHRASES.*

تعلیم الحروف

THE VOCABULARY OF PREPOSITIONS.

In spite of his relations.

فِي عَكْسِ أَحْبَابِهِ

After the English fashion.

عَلَيْ كَاسِمِ الْانْكَلِيزِ

As to what he writes.

فَامَّا فِي مَا كَاتِبَ

Without the knowledge of her relations.

بِغَيْرِ عِلْمٍ أَقَارِبِهَا

* It is necessary here to inform the learner that, in common conversation, neither the *tenwīns* nor the vowels are sounded when they occur at the end of words. The last letter is generally regarded as accompanied by a skoon (ۚ). Thus, e. g. قُلْتُ is not read, or pronounced, *qul-tu*, but *qult*; عِلْمٌ is not sounded *‘ilm-mi*, but *‘ilm*. The exceptions to this rule are, however, very numerous, and can only be acquired by practice.

Under twelve guineas.	أَقْلَ مِنْ أَثْنَيْ عَشَرَ كِيلَانًا
With his mother.	مَعَ أُمِّهِ فِي دَارِنَا
At his house.	فِي دَارِهِ فِي دَارِهَا
At your house.	فِي دَارِكُمْ
Against the advice of his friends.	ضَدَ رَأْيِ أَصْحَابِهِ
In the little box.	فِي الْحَقْنَةِ الصَّغِيرَةِ
In France.	فِي فَرَانسَةِ
Since his arrival.	مِنْ بَعْدِ وَصْوَلَهِ
From the beginning.	مِنَ الْأَبْدَأِ
Upon or under the chair.	فَوْقَ أَوْ تَحْتَ الْكَرْسِيِّ
Between them.	بَيْنَهُمْ
One towards another.	الْأَحَدُ مُقَابِلُ الْأَخْرَيْنَ
From London to Tunis.	مِنْ لَنْدَنَ إِلَيْ تُونْسَ
Except her mother.	إِلَّا أُمِّهَا
For a sum of money.	بِمَبْلَغِ دِرَاهِمْ
Notwithstanding the bad weather.	وَلَوْ كَانَ الطِّقْسُ رَدِيًّا

In spite of all oppositions.	بِعَكْسِ جَمِيعِ المَضَادَاتِ
Besides my lodging.	غَيْرِ مَنْزِلِي
By land.	فِي الْبَرِّ
Among authors.	فِي جَمْلَةِ الْمُؤْلِفِينَ
During the day.	فِي مَدَةِ النَّهَارِ
During the war.	فِي دَوَامِ الْحَرَبِ
For my sister.	لِخَتِي
Without recommendation.	بِغَيْرِ وَصَائِيَةٍ
After you.	بَعْدَكُمْ
Before me.	قَبْلِي
Behind the church.	وَرَاءِ الْكَنِيسَةِ
According to your advice.	عَلَيْ رَأِيْكَ
Under the rubbish.	تَحْتَ الرَّدْمِ
Upon the table.	فَوْقِ الْمَائِدَةِ
Concerning that affair.	مُخْتَصٌ بِهِذَا الْأَمْرِ
About four o'clock.	نَحْوُ أَرْبَعِ سَاعَاتٍ
In my hand.	بِيَدِي

About the garden.

حَوْلَ الْبَسْتَانِ

For want of speaking to him.

لِعَدْمِ أَنْ يَكُلُّهُ

Along the river.

عَلَى طُولِ النَّهْرِ

Near the Royal Exchange.

قَرِيبٌ مَجْمَعِ التَّجَارِ

Out of the room.

خَارِجٌ الْبَيْتِ

Far from his country.

بَعِيدٌ عَنْ بَلَادِهِ

Near me, by me.

قَدَامِي

Near the fire.

قَرِيبٌ لِلنَّارِ

Over against the Royal Palace.

مَقَابِلَةٌ قَصْرِ الْمَلِكِي

On your account. لِأَجْلِكُمْ

بَعْدَ مَا

To the great regret of his friends.

بِقَهْرِ أَصْحَابِهِ

Close to the ground.

عَلَى وَجْهِ الْأَرْضِ

Close to my brother.

بِجَنْبِ أَخِي

By means of the night.

بِاعْنَانَةِ اللَّيْلِ

At the expense of Government.

عَلَى مَصْرُوفِ الدَّوْلَةِ

Sheltered from the rain.

يَتَدَرَّقُ مِنَ الْمَطَرِ

As far as the first town.	حَتَّىٰ لِلْمَدِيْنَةِ الْأَوَّلِيِّ
As for me.	فَأَمَّا أَنَا
At the rate of five per cent.	عَلَىٰ خَمْسَةِ فِي الْمِائَةِ
Even with the ground.	فِي الْقَاعَةِ
In the middle of the night.	فِي وَسْطِ الْلَّيْلِ
By night.	بِاللَّيْلِ
At the peril of his life.	يَخَاطِرُ بِنَفْسِهِ
By dint of courage.	بِقُوَّةِ الشَّجَاعَةِ
His sister excepted.	بِغَيْرِ أُخْتِهِ
By his will.	بِوْصِيَّتِهِ
To meet his father.	لِيَقْبَلَ أَبَاهُ
Below him. تَحْتَهُ	Above the prince. فَوْقَ الْأَمِيرِ
Screened from slander.	مَنْعَ مِنَ كَلَامِ الشَّرِّ
On this side the Thames.	مِنْ هَنَا مِنَ التِّيمِسِ
Between the Turks and the Russians.	بَيْنَ الْأَتَرَاكِ وَبَيْنَ الْمُوسُكُو
On the other side of the Danube.	مِنْ جَنْبِ الْأَخْرِ مِنَ الدُّوْنَوِ

In the French tongue.	فِي لُغَةِ الْفَرَانْسَائِيَّةِ
With all my heart.	بِكُلِّ قَلْبِي (او) عَلَيْ رَأْسِي
By the whole head.	بِالرَّاسِ كُلَّهَا
Very early.	عَلَيْ بَكْرِي
From Paris.	*مِنْ بَارِيسَ
By his riches and credit.	مِنْ غِنَائِيَّهُ وَمِنْ عَرْضِهِ
Under the chair.	تَحْتَ الْكَرْسِيِّ
On my arrival at London.	عِنْدَ وَصْوَلِيِّ إِلَيْ لَوْنَدُنْ
Against the will of his father.	فِي عَكْسِ مَرَادِ أَبِيهِ
Even his enemies.	حَتَّى اعْدَائِيهِ
On account of his relations.	فِي مَا يَخْتَصُّ أَقْارِبِهِ
Instead of learning your lesson.	عِوضَ مَا تَتَعَلَّمُ قِرَائِيَّتَكَ
By dint of studying.	بِقُوَّةِ الدَّرِسِ
In a short time.	فِي زَمَانٍ قَلِيلٍ

* A ب with three points beneath is the usual substitute for the P, which letter the Arabs have not.

تَعْلِيمُ الظُّرُوفِ وَالاسْمَاءِ

THE VOCABULARY OF ADVERBS AND NOUNS.

He will marry her.

يُحِبُّ يَرْوِجُهَا

They dress themselves.

يُلْبِسُوا

I heard no talk of it.

لَا سَمِعْتُ بِهَذَا الْكَلَامِ

She is gone to the play.

هِيَ مَسْتَ لِدَارِ الْلَّعِبِ

You shall not have it.

لَا تَمْلِكَهُ

I have seen him walk.

رَأَيْتُهُ يَتَسَيَّرُ

Have you been?

أَكْنَتْ

They have not been.

لَمْ يَكُنُوا (أَوْ) مَا كَانُوا

I have been.

كَنْتْ

He has acted.

هُوَ فَعَلَ

You'll find my book.

أَنْتَ سَتَجِدُ كِتَابِي

Have you seen him?

أَرَيْتَهُ

I have foreseen that he would succeed.

أَنَا حَرَرْتُ أَنْ يَطْلَعَ مِنْ يَدِهِ

You'll find your handkerchief.

ستَجِدُ مَحْرُونَكَ

There is a great friendship.

مَوْجُودٌ مَحْبَّةٌ كَبِيرَةٌ

There are about six miles.

قَرِيبٌ سِتَّةٌ أَمْيَالٌ

They have all consented to it.

هُمْ رَضُوا بِذَلِكَ

He will recommend our brother.

هُوَ سَيُوصِي عَلَيْ أَخِيكَ

I walk every day.

أَنَا أَتَسِيرُ كُلَّ يَوْمٍ

He will succeed.

هُوَ يَطْلُعُ مِنْ يَدِهِ

I spend every week a ...

أَنَا أَصْرَفُ كُلَّ جَمِيعَةٍ ...

They have sent the provisions.

بَعْثَوْا الْطَّعَامَ

There is a great deal of envy.

فِيهِ حَسْدٌ كَثِيرٌ

I have seen him pass twice.

رَأَيْتُهُ تَعْدِي مَرْتَدِينِ

The people are great sufferers.

الْأَرْعَيْةُ تَقَاسِي كَثِيرًا

Have you sent it?

هَلْ أَرْسَلْتَهُ

It is difficult to find a good place.

هُوَ صَعْتُ أَنْ يَوْجَدَ مَقَامٌ مَلِيْحٌ

He is arrived.

هُوَ قَدْ وَصَلَ

I'll drink.

سَأَشْرَبُ

I have met your brother.	أَنَا قَابَلْتُ أَخَاكَ
I have written to his father.	كَتَبْتُ لِأَبِيهِ
Eight men have been buried.	ثَمَانِيَةَ رِجَالٍ قَدْ إِنْدَفَنُوا
Has he written ?	هَلْ كَتَبَ
You'll find me at the coffee-house.	سَتَجِدُنِي فِي الصَّفَرِيَّةِ
He has passed.	هُوَ تَعْدِي
He walks every day.	هُوَ يَتَسَيِّرُ كُلَّ الْأَيَّامِ
He'll forget your affairs.	سَيْنَسِي أَشْغَالَكَ
We walked.	نَحْنُ تَسِيرُنَا
I have found your sister.	لَقِيْتُ أَخْتَكَ
He has pushed your brother.	هُوَ دَفَعَ أَخَاكَ
His cousin is still there.	ابْنُ عَمِّهِ بَاقِي هَنَاكَ
Sit down.	اجْلِسْ
Why don't you keep yourself?	لَمَّا دَأْتَ لَا تَشَدُّ رُوحَكَ
I have spoken to your father.	قَدْ كَلَمْتُ مَعَ أَبِيكَ
There was a ball.	كَانَ رَقْصٌ

I would not speak to him.	مَا أَرَدْتُ أَكَلِمَهُ
He went to the East Indies.	هُوَ سَافَرَ لِلْهِنْدِ الشَّرْفِي
Bring the tulips.	جِبْ الشَّقَرَانَ
He was sitting.	كَانَ جَالِسًا
He made his escape.	هُوَ هَرَبَ
The palace will be built.	سَيِّبِنِي الْقَصْرُ
We are here.	نَحْنُ هُنَا
I have accompanied your brother.	أَنَا صَاحِبَتْ أَخَاهُ
I shall always be glad to see you.	أَكُونُ دَائِمًا مَسْرُورًا بِنَظَرِكَ
He lends money.	هُوَ سَلَفَ الْدَّرَاهِمَ
I ordered my country house to be built.	جَعَلْتُ إِبْنِي بَرْجَ سَانِيَتِي
We have heard a noise.	نَحْنُ قَدْ سَمِعْنَا هَرَجًا
He travels by night.	هُوَ يَسَافِرُ بِاللَّيْلِ
They have won the battle.	قَدْ غَلَبُوا الْوَقْعَةَ
He has favoured all his family.	هُوَ أَسْعَفَ عِيلَتَهُ كُلَّهَا
He is gone.	قَدْ مَشَيَ

Your brother is ...	أَخْرُوكَ هُوَ ...
Dukes are ...	الْأَمْرَاءُ هُمْ ...
You will be nowhere. ^{مَوْضِعٍ}	أَنْتَ مَا تَكُونُ حَتَّىٰ فِي مَوْضِعٍ
There are fine buildings.	فِيهِ بُنْيَانٌ حَسَنٌ
There has been a battle.	قَدْ كَانَتْ وَقْعَةً
	أَنْتَ سَتَسْتَفِيدَ فِي الْلُّغَةِ الْفَرَانْسِوِيَّةِ
You'll improve in the French tongue.	أَنَا أَحُبُّ أَخَاهُ
I love your brother.	هُوَ أَسْتَغْرِمُ بِالْكِتَبَةِ
He has applied himself to writing.	هُوَ أَطْوَلُ (مِنْ)
He is taller.	سَاسَافِرْ غَدَا
I shall set out to-morrow.	هُوَ كَانَ مُخْتَارًا وَاحِدًا مِنَ الدِّيَوَانِ
He has been elected member of divan, or parliament.	أَنْتَ خَلِيلَ كِتَابَكَ
You have left your book.	أَنَا وَجَدْتُ مَهْرَمَتَكَ
I have found your handkerchief.	كَانَ مَفْرِحَاتٌ كَثِيرٌ فِي سَيْنِ جَيْمَسْ
There were great rejoicings at St. James'.	

He is married.

هو تزوج

Every one admires his wit.

كل واحد يعجب من ظرفته

He has refused to marry.

هو أبي أن يتزوج

You do nothing but prattle.

أنت ما تعمل شيئاً غير المدبر

He has learned English.

هو تعلم بالإنكليز

الفعال والاسم السابقة متصلة بالحروف

THE FOREGOING VERBS AND NOUNS JOINED WITH THE PREPOSITIONS.

He will marry her in spite of his relations.

يريد يتزوجها في عكس أحبائه

هم يلبسون على كاسم الانكليز

They dress themselves after the English fashion.

في قضية الذي كتب هو ما سمعت شيئاً من ذلك

As to what he writes, I heard no talk of it.

هي مشت لدار اللعب بغير علم أقاربها

She is gone to the play without the knowledge of her relations.

لَا تَمْلِكْ بِأَكْلِ مِنْ أَثْنَيْ عَشَرَ كِينِيَةً

You shall not have it under twelve guineas.

I have seen him walk with his mother. رَأَيْتَهُ يَتَسَيِّرُ مَعَ أُمِّهِ

Have you been at our house? هَلْ كُنْتَ فِي دَارِنَا

Have you not been at his house? أَمَّا كُنْتَ عِنْدَهُ فِي دَارِهِ

They have not been at her house. لَمْ يَكُونُوا فِي دَارِهَا

I have been at your house. كُنْتَ فِي دَارِكَ

هُوَ فَعَلَ عَكْسَ رَأْيِ أَصْحَابِهِ

He has acted against the advice of his friends.

سَتَجِدُ كِتَابِي فِي الْحَقَّةِ الصَّغِيرَةِ

You'll find my book in the little box.

She is now in France. هيَ الْآنَ فِي فَرَانسَةَ

Have you seen him since his arrival? أَرَيْتَهُ بَعْدَ وَصْوَلِهِ

مِنَ الْأَبْدَأِ حَرَّتْ أَنَّهُ يَطْلَعُ مِنْ يَدِهِ

From the beginning I foresaw that he would succeed.

سَتَجِدُ مَحْرَمَتَكَ فَوْقَ أَوْ تَحْتَ الْكَرْسِيِّ

You'll find your handkerchief upon or under the chair.

There is a great friendship
between them.

فِيهِ صَحْبَةٌ كَبِيرَةٌ بَيْنَهُمْ

لَيَكُنْ لَنَا الرَّحْمَةُ الْوَاحِدُ مَعَ الْآخِرِ

Let us have humanity one towards another.

فِيهِ نَحْوٌ سَتَةٌ أَمْيَالٌ مِنْ لَندَنْ إِلَيْ أَكْتُونْ

There are about six miles from London at Acton.

كُلُّهُمْ رَضُوا بِذَلِكَ إِلَّا امْهَ

They have all consented to it except his mother.

هُوَ سَيِّدُنَا عَلَيْ أَخِيكَ بِوَاسِطَةِ مَبْلَغٍ دَرَاهِمَ

He will recommend your brother for a sum of money.

أَنَا أَسِيرُ كُلَّ الْأَيَامِ وَإِنْ كَانَ الْطَّقْسُ رَدِيًّا

I walk every day, notwithstanding the bad weather.

هُوَ يَفْلَحُ مَعَ كُلِّ الْعَكُوسَاتِ

He will succeed in spite of all opposition.

أَنَا أَصْرَفُ زَوْجَ كِينِيَةَ فِي الْجَمْعَةِ غَيْرَ كِرَا مَنْزِلِي

I spend two guineas a week beside my lodging.

هُمْ بَعْثَوْنَ الْكَمَانِيَّةَ فِي الْبَرِّ

They have sent the provisions by land.

فِيهِ حَسَدٌ كَثِيرٌ بَيْنَ الْمُصْتَفَعِينَ

There is a great deal of envy among authors.

رَأَيْتَهُ تَعْدِي مَرْتَسِينِ فِي النَّهَارِ

I have seen him pass twice during the day.

الْحَلَقُ تَقَاسِي كَثِيرًا مَا دَامَ الْحَرَبُ

The people are great sufferers during the war.

Have you sent it for my

هَلْ أَرْسَلْتَ ذَلِكَ لِأُخْتِي

sister?

صَعْبٌ أَنْ يُوجَدَ مَنْصِبٌ مَلِيْحٌ بِغَيْرِ تَوْصِيْهٍ

It is difficult to find a good place without recommendation.

He arrived before me.

هُوَ وَصَلَ قَبْلِي

I'll drink after you.

سَأَشْرَبُ بَعْدَكَ

لَقِيْتُ أَخَاهُ وَرَا الْكَنِيْسَةَ

I met your brother behind the church.

كَتَبْتُ لِأَبِيهِ حَسْبَ رَأِيْكَ

I have written to his father, according to your advice.

ثَمَانِيَّةٌ مِنَ الرِّجَالِ إِنْدَفَنُوا تَحْتَ الرَّدْمِ

Eight men have been buried under the rubbish.

هَلْ كَتَبَ بِخُصُوصِ هَذَا الْأَمْرِ

Has he written concerning that affair?

سَتَجِدُنِي فِي الْقَهْوَةِ عِنْدَ الْأَرْبَعِ سَاعَاتٍ

You'll find me at the coffee-house about four o'clock.

هُوَ تَعْدَى فِي الْحَوْشِ
He has passed through the yard.

أَنَا أَتَسِيرُ كُلَّ يَوْمٍ حَوَالِي الْبَيْسَانِ
I walk every day about the garden.

لِقِلَّةِ كَلَامِكَ لَهُ سَيْئَيِّ أَشْغَالَكَ
For want of speaking to him, he'll forget your affairs.

نَعْنَ قَدْ تَسِيرَنَا بِجَنْبِ الْوَادِ
We walked along the river.

قَابَلْتُ أُخْتَكَ قَرِيبَ الْقَصْرِ الْمَلِكِيِّ
I met your sister near the royal palace.

هُوَ دَفَعَ أَخَاهُ خَارِجَ الْبَيْتِ
He has pushed your brother out of the room.

إِبْنُ عَمِّهِ هُوَ بَاقِي بَعِيدٌ عَنْ بِلَادِهِ
His cousin is still far from his country.

أَجِلِّسْ قَرِيبًا مِنِّي
Sit down near me.

لِمَاذَا لَا تَجِلِّسْ قَدَامَ النَّارِ
Why don't you keep yourself near the fire?

قَدْ تَكَلَّمْتُ مَعَ أَبَاهُ مُقَابِلَةَ الْقَصْرِ الْمَلِكِيِّ
I have spoken to your father over against the royal palace.

بَعْدَ ذَلِكَ كَانَ رَقَصَ
After which there was a ball.

I would not speak to him on **لأجلك**
your account.

هو سافر لِهَنْدَوِ الشَّرِيقَةِ بِتَحْسِيرِ أَصْحَابَةِ

He went to the East Indies to the great regret of his
friends.

أَقْطَعَ الشَّقَارَ حَتَّى قَرِيبَ الْأَرْضِ

Cut the tulips close to the ground.

He was sitting close to my **أخِي**
brother.

He made his escape by means **اللَّيْلِ**
of the night.

الْقَرْسَ سَيِّبَنِي بِمَصْرُوفِ الدُّولَةِ

The palace will be built at the expense of Government.

نَحْنُ هُنَا مُتَدَرِّقِينَ مِنَ الْمَطَرِ

We are sheltered here from the rain.

قَدْ صَبَّتْ أَخَالَ إِلَيْ أَوَّلِ بِلَادٍ

I accompanied your brother as far as the first town.

فَأَمَّا أَنَا سَأَكُونُ دَائِمًا مَسْرُورًا بِرُوْيَاكَ

As for me, I shall always be glad to see you.

هُوَ يُسَلِّفُ الدَّرَاهِمَ عَلَيْ حَمَسَةِ فِي الْمِائَةِ

He lends money at the rate of five per cent.

قَدْ أَمْرَتْ بِبَنِيَانِ بَرْجِ سَانِيَتِيِّ فِي الْقَاعَةِ

I ordered my country-house to be built even with the
ground.

نَهَنْ سَمِعْنَا الْهَرَجَ فِي وَسْطِ الْلَّيْلِ

We heard a noise in the middle of the night.

هُوَ يَسَافِرُ بِاللَّيْلِ مَخَاطِرًا بِنَفْسِهِ

He travels by night at the peril of his life.

هُمْ غَلَبُوا فِي الْوَقْعَةِ بِقُوَّةِ الشُّجَاعَةِ

They won the battle by dint of courage.

هُوَ أَسْعَفَ عِيلَتَهُ كُلَّهَا فِي وَصِيتَهِ إِلَّا اخْتَهَ

He has favoured all his family by his will, his sister excepted.

هَمْشِي لِمِقَابَلَةِ أَبِيهِ

أَخْوَكَ تَحْتَهُ

الْأَمْرَاءُ فَوْقَ الْقَوَادِ

لَا تَخْلُصُ فِي حَتَّىٰ مَوْضِعٍ مِّنَ الْكَلَامِ الْقَبِيْحِ

You will be nowhere screened from slander.

فِيهِ بَنِيَانٌ حَسَنٌ مِّنْ هَذَا مِنَ الْمَجْرِدَةِ

There are fine buildings on this side the Bagrada.

قَدْ صَارَتْ وَقْعَةُ بَيْنِ الْأَتْرَاكِ وَبَيْنِ الْمَسْكُوْنِ مِنْ هَذَا

مِنَ الدُّونِو

There has been a battle between the Turks and the Russians on the other side of the Danube.

عَلَى هَذَا النَّمَط سَتَسْتَفِيدُ فِي الْلُّغَةِ الْفَرَانْسُوِيَّةِ
In this manner you'll improve in the French tongue.

I love your brother with أَحَبُّ أَخَاهُ بِكُلِّ قَلْبِي
all my heart.

He has applied himself to writing هو أَسْتَغْرَمُ بِالْكِتَابَةِ بِجَمِيعِ جَهْدِهِ
with all his might.

He is taller (than he) by هو أَطْوَلُ (مِنْهُ) بِالرَّاسِ
the whole head.

I shall set out to-morrow أَسْافِرُ غَدًا فِي الصَّبَاحِ بِكَرَّةِ
very early.

They are come back from ... هُمْ رَجَعُوا مِنْ ...

كَانَ أَخْتَيْرُ وَاحِدٌ مِنَ الدِّيَوَانِ لِأَجْلِ غِنَاهِ وَسَعْتَهِ
He has been elected Member of Divan (or Parliament),
by his riches and credit.

You have left your book upon the table. أَنْتَ خَلَيْتَ كِتَابَكَ فَوْقَ الْمَائِدَةِ

I have found your handkerchief under the chair. وَجَدْتَ مَحْرَمَتَكَ تَحْتَ الْكَرِسيِّ

On my arrival at Tunis, there was great rejoicing at عِنْدَ وَصْلِي إِلَيْ تُونِسِ كَانَ مَفَرَّحَاتٌ كَثِيرَةٌ فِي
the college. المَدْرَسَةِ

هُوَ تَزَوَّجَ خِلَافَ مَرَادِ أَبِيهِ
He married against the will of his father.

كُلُّ وَاحِدٍ يَتَعَجَّبُ مِنْ عَقْلِهِ حَتَّى عَدَائِهِ
Every one admires his wit, even his enemies.

هُوَ أَبَيِ الْأَنْ يَتَزَوَّجَ لِأَجْلِ أَقَارِبِهِ
He has refused to marry, on account of his relations.

أَنْتَ مَاكَ إِلَّا تَهْدِرُ عِوْضَ مَا تَتَعَلَّمُ قِرَائِتَكَ
You do nothing but prattle, instead of learning your lesson.

بِقُوَّةِ الدَّرِسِ تَعْلَمُ الْلُّغَةَ الْعَرَبِيَّةَ فِي مُدَّةِ قَلِيلَةٍ
By dint of studying, he has learned French in a short time.

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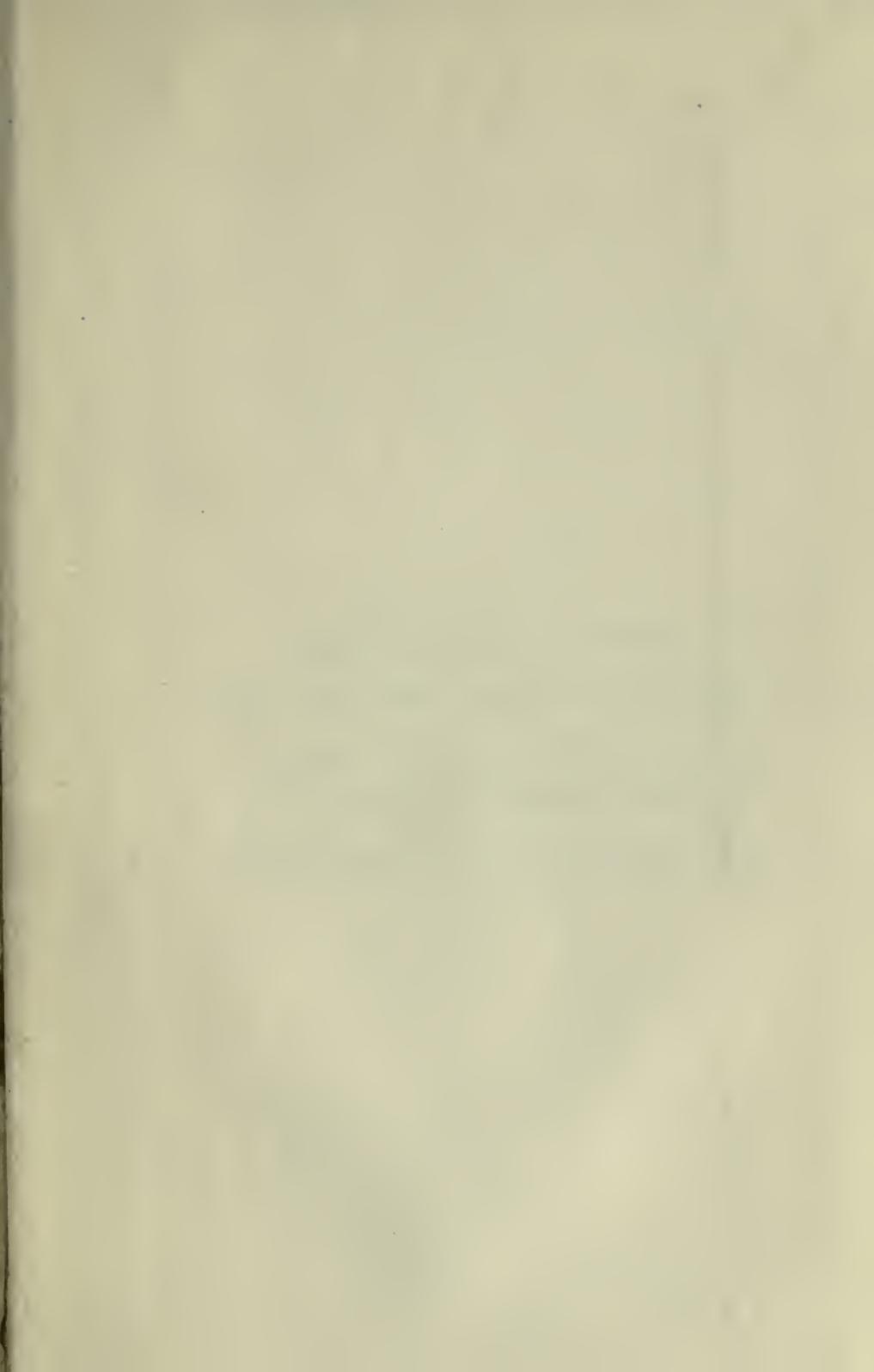
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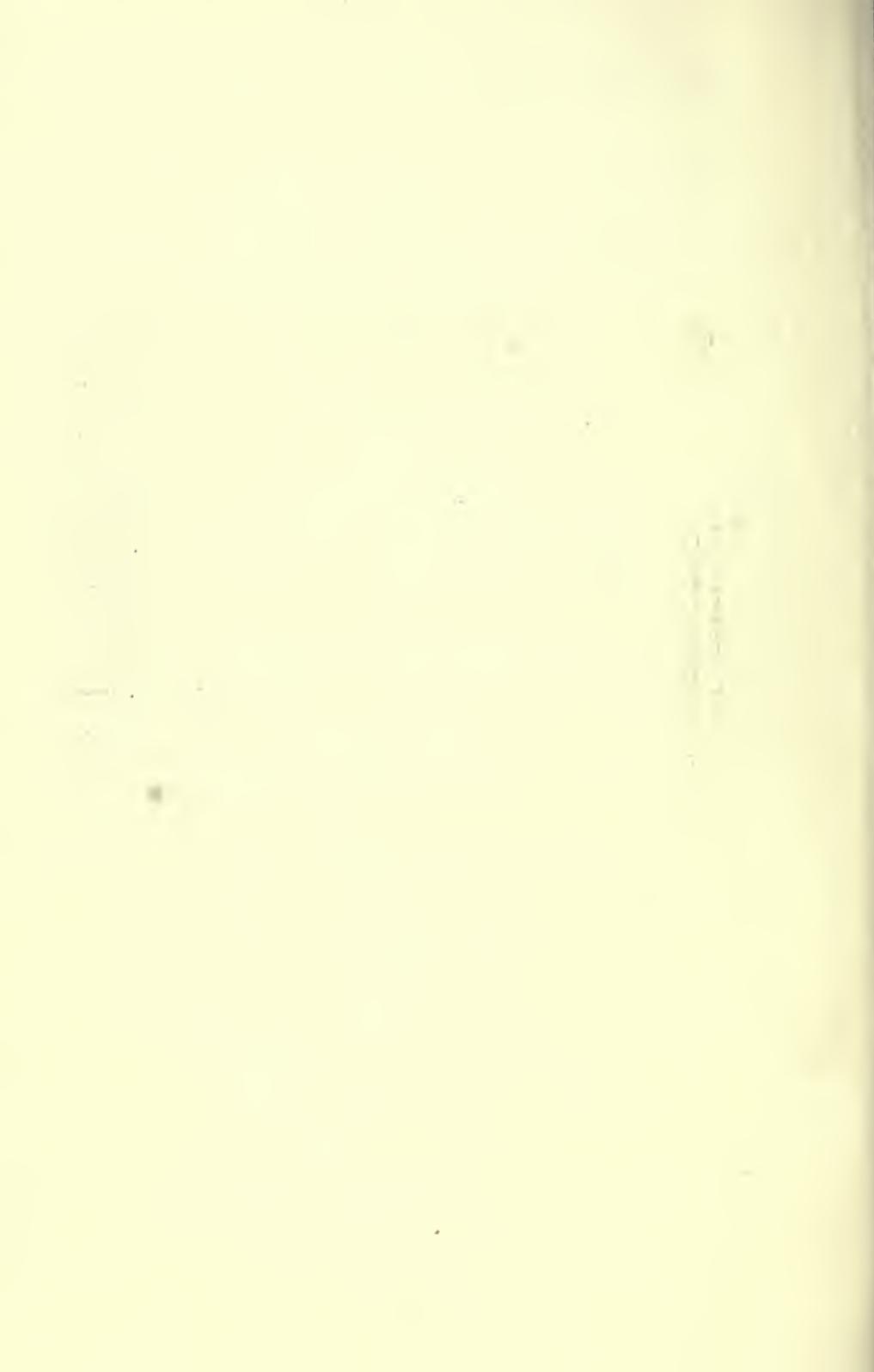
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